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Stri-Dharma

OFFICIAL ORGAN OF THE WOMEN'S INDIAN ASSOCIATION

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Women's Indian Association 2

OBJECTS

1. To present to Women their responsibilities as daughters of India.

2. To secure for every girl and boy the right of Education through schemes of Compulsory Primary Education, including the teaching of religion.

3. To secure the abolition of child-marriage and other social evils.

4. To secure for Women the vote for Municipal and Legislative Councils on the same terms as it is or may be granted to men.

5. To secure adequate representation of Women on Municipalities, Taluk and Local Boards, Legislative Councils and Assemblies.

6. To secure for Women the right to vote and to be elected for the Council of State.

7. To establish equality of rights and opportunities between Men and Women.

8. To help Women to realise that the future of India lies largely in their hands: for as wives and mothers they have the task of training, guiding and forming the character of the future rulers of India.

9. To band Women into groups for the purpose of self-development and education, and for the definite service of others.

Women who agree and will co-operate with the Objects and Organization of the Association may become members. Groups of Women having the same aims can be affiliated to the Women's Indian Association.

Local Branches are self-governing and make their own arrangements.

ORGANIZATION

The Association, which has a central organization at the W. I. A. Headquarters, Pantheon Gardens, Egmore, Madras, was started on May 8, 1917, and has grown and increased steadily ever since. It now has 72 Branches, 24 Centres and over 4,000 members.

Branches are formed in every place where possible, with a local Secretary to arrange the work to suit local conditions and report to Headquarters.

The political policy of the Association is to work for Reforms through the Legislative Councils.

The aims, ideals and work of the Association are on a religious but non-sectarian basis.

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MRS. SAROJINI NAIDU'S ADDRESS AT WOMEN'S INDIAN ASSOCIATION

SEVENTEENTH ANNUAL MEETING

THE RIGHT IDEAL

Congratulating the Women's Indian Association on the record of their work, Mrs. Naidu observed that seventeen years was a long time for a record of unbroken work. She and many of her colleagues in other fields could recall many an association started with all the glamour, fervour and rapture of the first enthusiasm but which had not outlived their seventh year of existence,—many of them not even their first birthday. It was, therefore, a tribute to the Association and a tribute to the cause they represented that they were celebrating the seventeenth anniversary of their work on behalf of womanhood,—she would not say Indian womanhood, because the very name of the Association precluded so narrow a definition. The Women's Indian Association had a wider outlook, a larger purpose and a deeper understanding and therefore had chosen for their title name not "The Indian Women's Association," but "The Women's Indian Association", which was all-inclusive. That was a right ideal not only for all womanhood but for all humanity.

Mrs. Naidu then referred to the deputation she had led to Mr. Montagu in 1917, and said that it seemed to her to be ancient history. Franchise, she remarked, was after all the symbol of the equal opportunities women asked for. In those early days, when most of the members of the Association were very young and she herself was not so old as she now was (laughter)—it seemed very enterprising that a deputation of women should approach such high personages as the Viceroy of India and the Secretary of State. With what flutterings of the heart had they chosen their costumes and tried to effect in themselves a magic harmony of colour so as to present a perfect picture that would appeal to the eye and strengthen the arguments they were putting forward. But she did not think that they had advanced very far from that period, that their hearts would not flutter when they thought of deputations, delegations and public assemblies, because womanlike, they still liked to look picturesque though claiming equality in every form with men

She also remembered the days before 1917 when European women were entering on their struggle and martyrdom to get the vote which was the symbol of emancipation. It seemed to her almost incredible that English women and European women had to suffer all that persecution, misery, tribulation, and ridicule merely because they demanded that women should no longer be considered mere goods and chattel on the one hand or the charming playthings of man's pleasure on the other. She also remembered those processions of militant women who chained themselves to pillars and punctuated with loud interruptions the speeches of statesmen whose intellects were wide, but whose sympathies were narrow. She also remembered the cases of some earnest women who losing their sense of proportion burnt down priceless libraries in sheer despair. She also remembered one occasion when a woman chose to die under the horse's hoof for the cause. Similar incidents marked India's political history in recent times. The history of women's struggle for emancipation and for the right to serve the world on terms of equality with man, had had its tragedies. "But" she added, "we have not paid so dearly for over freedom. Why? Because, with us it was not the coming for the first time to a new consciousness of the ideals of service, but only a re-awakening and rekindling of that consciousness. It was a re-awakening and rekindling of consciousness in the minds of men of India who had never by word or deed put any difficulties in the way of the women of India, or obstacles in the way of their claims for advancement and emancipation."

If after centuries of long exile, women had returned to the field of service to humanity, it was because the world spirit was moving in that direction. The East and the West were together awakening to consciousness on the same lines, in accordance with the same instinct and in fidelity to the same ideals that made humanity indivisible all the world over. People were fond of saying, because some foolish persons had said so before them, that "the East is East and the West is West, and never the twain shall meet." "Our Western sisters say": Mrs. Naidu continued "'My dear, how fine are your clothes! how beautiful your jewels,'—as if clothes and jewels are the be-all and end-all of life. We say to our Western sisters, 'Oh, how funny are your hats! How diminutive your bathing costumes' as if these are the be-all and end-all of life. But I who have had the good fortune of seeing many a home and hearth of the Western people, as I have of the Easterns, have realised with a thrill of real pride and joy, that these outer things, these incidental and superficial differences are negligible. They are unessential. They are not important, not vital to the underlying need of womanhood. The outer things divide us but in all the inner things of life, women remain indivisible all the world over. This must be a source of

inspiration to us all. It shows to us that there must be an interchange between women of all countries for the common purpose of advancement of women, or better discipline and organisation of womanhood for service of humanity."

"SEARCH YOUR HEARTS"

They dreamt dreams; they saw visions, especially those who went to school or college with books under their arms. But all these abstract dreamings, and lofty visions should take some concrete shape, and form to have any enduring value. It was very well that they should stand for social amelioration, intellectual enterprise, political liberty, communal unity and the dignity of their sex, and thus be the standard bearers of India's honour. But when it comes to concrete work, individual contribution, then with a searching of heart each one of them should ask herself what she had done. If the answer should be as it often was "What can I do? Our limitations are such" then she should say that there was no power in the world that could set any limitation to woman's achievements excepting woman herself and her own peculiar personal limitations. There was no Salic Law which would hold good in the world when women were determined that they would rise to the full height and stature of their capacity. They should undergo a searching of heart and see how much of their supposed inability was mere evasion of duty and polite fiction, a boon of their laziness, spurious modesty, which said 'We are so humble that we cannot do these things.'

THE WORK TO BE DONE

"Is there not work to be done around you?", asked Mrs. Naidu. "Are not the orphans crying for compassionate help? Does not the wail of the widow reach down the corridors of Time,—not merely down the corridors of Yesterday, but knocking upon the gates of To-day—saying through the ages, 'Injustice has been done to us. Let your generation redeem us from the slavery of our position.' Are not the illiterate women of this country calling out to you mutely, but none the less urgently, 'Oh our sisters who are more fortunate than we, you who have either a blazing torch, or may be no more than a little flickering candle, in your hand, will you not help to lighten our darkness?' Are there not villages that need your counsel, your succour, your care and your guidance for the amelioration of their condition and the satisfying of their merest elementary needs? Are there not little children, with fathers and mothers indeed, but with no means whereby they could have the attention, physical, mental and spiritual, that all children need? Is there not a great Swadeshi movement asking for missionaries of this great ideal that begins

indeed with a mere symbol,—the little thread that Mahatma Gandhi spins—and goes winding itself into a great and unbreakable rope that links the whole country in one common purpose? How many have considered the romance and adventure of Swadeshi? Many people think that Swadeshi means making yourself look perfectly ugly by wearing the most unpleasing texture and colour of cloth, the more unpleasing it is, the higher the Swadeshi! But I have quite a different definition of Swadeshi. For me Swadeshi begins, may be with Gandhiji's charkha, but by no means ends there. For me it means the reviving of every art and craft of this land that is dying to-day. It means the giving of livelihood again to every craftsman,—the dyer, the embroiderer, the goldsmith, the man who makes the tassels for your weddings, the man who makes your cradles and curtains, and the man who makes all the little things that you need for your home. All these dying industries—which Mahatmaji has called 'the small unorganised industries'—are awaiting the magic benediction of your hands to bring again livelihood and a living chance to thousands upon thousands of those who to-day, for lack of a little initiative or a little help, are among the unemployed and the desperate of your country. For me, it means the renaissance of all our literatures, the revival of our music, a new vision of architecture that is in keeping with our modern ideals of life. It means for me a kind of experiment that explores and exploits every resource within the country. It means to me the spirit of Indian nationhood—I do not use the word 'Nationalism' because it is a word I dislike intensely as it has an unpleasant aroma of exclusion. Every woman is a creator in this ideal of nationhood. I want the women of India to have a consciousness of the great and dynamic nation whose energies have to be mobilised and harmonised for common purposes."

"CAST OFF STUPID HUMILITY"

Mrs. Naidu appealed to every one of them to specialise in some line of work and become an indispensable unit in the progress of India. She appealed to them to become filled with a pride that was progressive and dynamic and to cast off stupid humility. Every woman should say to herself that in her lifetime she would see that the women of India suffered no longer from legal or social disabilities and that the blot of untouchability was wiped out. Every woman must be faithful to her trust, for she was not merely the guardian of yesterday's ideals, but the creator of to-morrow's ideals as well. Out of her loins and limbs, out of her blood, her love, her pain, her suffering and sacrifice, she created posterity; and while creating the flesh and blood of posterity, she also created the spiritual inheritance that would be co-born with them into the world. Therefore she would charge the women of the Women's

Indian Association to think bravely and to think properly. She would charge them to take upon themselves the supreme duty of reconciling the differences among communities in this country. The representatives of the Hindu, Muslim, Christian and Zoroastrian faiths in this country, once united by a common bond of love and understanding would, indeed become mightier than an army with all its brilliant banners, for on the banners of this force (of women) would be inscribed the words, "We serve the world and that is why we are queens." Because they were queens, they were also the servants of the least that needed their help and succour.

The most perfect illustration of the manifold powers and virtues of humanity said Mrs. Naidu in conclusion, was typified in the three goddesses of the Hindu faith, Lakshmi, Saraswati and Parvati. 'So, Indian womanhood, if it were to be perfect, must fulfil the qualities of this Triune of Godhead, each woman being in herself—not only in her own home and for her own community but for the world—Lakshmi, the giver of happiness and prosperity, Saraswati the embodiment of wisdom, and Parvati the Eternal Mother, who uplifts the fallen, purifies the sinner, gives hope to the despairing, strength to the weak, and courage to the coward, and recreates in man the divine energy. (Cheers) (*The Hindu*)

THINK RIGHT.

(BY DAVID V. BUSH).

Think smiles, and smiles shall be;
Think doubt, and hope will flee.
Think faith, and faith's at hand;
Think ill—it stalks the land.
Think love, and love will grow;
Think hate, and hate you'll know.
Think good, and good is here;
Think vice—its jaws appear!
Think joy, and joy ne'er ends;
Think gloom, and dusk descends.
Think peace, sublime and sweet,
And you that peace will meet.
Think fear, with brooding mind,
And failure's close behind.
Think this: "I'M GOING TO WIN!"
Think not on what has been.
Think "VICTORY;" think I CAN!"
Then you're a WINNING MAN!

A WOMEN'S FIVE YEAR PLAN

(Mrs. M. E. Cousins.)

The Mysore State Women's Conference has evolved a plan called the "Five Year Plan" for the eradication of illiteracy among adult women throughout the State within a prescribed period of time.

The Plan in brief is as follows :—

The Mysore State Women's Conference has eight Constituent Areas (*i.e.*, eight districts). For each constituent area a lady graduate has to be appointed to do educational and social work with the local president and spread the ideals of the Conference. A net work of organisations linking the districts, talukas, and villages have to be formed. Centres of work have to be started (for social and educational work) in all the taluks and villages. Work has to be carried on by paid and voluntary staff according to a syllabus planned out by the Conference. In the course of five years the Conference hopes to impart literacy to 50 per cent of the adult women of the State.

SOCIAL WORK

Social work has to be carried out by organising regular anti-natal and per-natal clinics, by arranging cinema shows on maternity and child-welfare and health subjects. Distribution of free medicines to the poor and the needy, village visiting on fixed days of the week at particular hours, talks on sanitation and cleanliness, lantern lectures and distribution of leaflets on the several subjects touching rural reconstruction and the part women have to play therein—these are a few items of the programme of work. Moral and religious teaching reading of the puranas and Harikatha performance and systematic teaching, reading of the three Rs. to the adults at hours suited to them, find place in the curriculam. Jail-visiting, hospital-visiting, and encouraging women to go to the maternity hospitals for confinement, have to be included in the work. Mental hospitals have to be visited and supervision of the food and treatment given to the victims have to be looked into. Monthly musical entertainments, lectures on important topics, selling the articles prepared by the adult women, such as needle work articles and rattan work articles are some of the routine activities, both indoor and outdoor games and recreation, periodical excursions, organising creches and milk centres should receive encouragement.

EDUCATIONAL WORK

Interest of the women for things that are happening around them should be roused by arranging for weekly current event classes.

A general survey of the history of India and of the Geography of the world should be given to the adult women who might not have had the benefit of any schooling in their younger years. Newspapers should be read to them. Puranas and Indian epics should be read and explained. Harikatha performances usually attract women and therefore they should encourage such functions. Religious and moral instruction, teaching of civics, stressing the importance of the duties of citizenship, and encouragement of the travelling libraries, and of the publication of illustrated magazines in vernacular to catch the attention of the mass, are some ways of drawing the conservative element. Leaflets on the burning problems of the day have to be printed and circulated widely. Debate and discussions have to be encouraged for the improvement of women.

In short a graded programme including all the important subjects which will give skill and ability to secure bread, dispel darkness, awaken interest, and make adult women alive to their responsibilities, has to be framed.

At present the wives of the Deputy Commissioners in the several constituent areas are doing some educational and social work in their capacity as presidents of the local conferences. There is not much regular scope for the spread of the ideals of the conference in the taluks and villages so as to embrace all womenfolk. When the Deputy Commissioners are transferred their wives will naturally leave the place and there is much dislocation of work.

To ensure permanancy and continuity of work and to spread the ideals of the Women's Conference in taluks and villages, also to enable the local president to have the help of a qualified lady in her work, the appointment of lady graduates in all the constituent areas is necessary.

If Government gives sufficient financial help it is hoped to literate 50 per cent of the population in the State in the space of five years.

BHIKKUNIS

POSSIBILITY OF REVIVAL IN CEYLON

BY

DR. G. P. MALALASEKERE

The story of the founding of the Buddhist Order of Nuns reads like a strange romance. The event is generally attributed to the fifth year after the Buddha's Enlightenment.

The Buddha, with a large retinue of monks, was spending the rainy season in the Gabled Hall (Kutagarasala) in Vesali, waited upon by the Licchavis. News reached him there of the dire illness of his royal father, Suddhodana, and, realising that the King had but a few days more to live, the Buddha flew to the palace at Kapilavasthu. There he performed the duties of a loyal son.

After the funeral rites were over, the Buddha stayed on in Kapilavasthu, in the Banyan Grove (Nigrodharama) consoling his bereaved kinsmen. It was at this time that Suddhodana's widow, Maha Pajapati Gotami—the Great Lady of the Gotama clan, as her name signifies—came to the Buddha, with a large concourse of other women of the palace, seeking admission into the Order of the Sangha.

UNSUCCESSFUL MISSION

She felt that her duties in the household were over. She had nurtured the Buddha ever since the death of his mother, the Queen Maya Maha, seven days after giving birth to him. Her own son, Prince Nanda, was ordained a monk on the very eve of his marriage with the lovely Janapadakalyani, and, now, her husband was dead and there was nothing else that needed her attention and loving care in the palace, she was free to join the spiritual life and work out her own salvation. Similar motives probably impelled her companions, too.

It is significant that Bimbadevi (or Yasodhara), the Buddha's consort before his Renunciation, is not specifically mentioned as having been among these suppliants for entry into the Order.

Maha Pajapati's mission to the Banyan Grove, however, was unsuccessful. The Buddha quite politely but very firmly refused her request. Three times the supplication was made and three times it was turned down. Pajapati and her friends returned to the palace discomfited but not discouraged. The Buddha, having finished his business at Kapilavatthu, returned to Vesali.

SAKYA WOMEN IN MISERY

A few days later Ananda, the Buddha's cousin and favourite attendant, found Pajapati and her colleagues standing under the entrance porch at the Gabled Hall in Vesali. They had cut off their hair and put on orange coloured robes and followed the Buddha to Vesali, walking all the way a distance of many leagues. And there Ananda discovered them, these delicately-nurtured women "with swollen feet, covered in dust, sad and sorrowful, weeping and in tears." Pity and determination to help them in their hour of need welled up in Ananda's heart at the sight. He went to the Buddha and implored him to reconsider his decision with regard to the admission of women into the Order. But the Buddha was adamant.

"Enough, Ananda," He said, "thou should not try and persuade the Tathagata to change his mind."

But Ananda was not to be put off easily; the vision of the Sakyan women standing outside, in abject misery, the feet of some of them profusely bleeding,

nerved him to make one more effort. He had always been the champion of the women's cause. He approched the subject from a new angle.

"Sir," he asked the Buddha with great ingenuousness, "supposing women go forth from the household life into homelessness, under the discipline and doctrine proclaimed by the Blessed One, are they capable of realising the points of the Noble Eightfold Path in the same way as men? Could they, for instance, become Arahats?"

"Certainly," was the answer.

If then, Sir, they are capable thereof, since Maha Pajapati Gotami has proved herself of great service for the Blessed One, when as aunt and nurse she nourished him and gave him milk and on the death of his mother suckled the Blessed One at her own breast, would it not be well, Sir, that her request should be granted?"

Victory Won

It was an eloquent appeal to the Buddha's compassionateness and it went home.

"So let it be, Ananda' replied the Buddha, "if only Maha Pajapati will take upon herself eight chief rules to be revered, honoured and observed and never to be transgressed as long as life lasts."

And when the news was conveyed to Pajapati her joy knew no bounds. "Just as, Sir, a man or a woman, young and fond of adornment, after washing his head, would receive a garland of lotus or jasmine flowers, taking it with both hands, and put it on his head, even so do I take upon myself the eight rules, never to be transgressed."

Thus was the victory won and a great victory it was for womankind.

The eight rules laid down were:—(1) a nun, even of a hundred years' standing shall perform all proper duties to a monk, even if he is only just ordained; (2) a nun shall not spend the rainy season where there is a monk; (3) twice a month a nun shall ask from the Order of Monks the times of the Confessional (uposatha) and the time when a monk will come to give her admonition; (4) at the end of the rainy season, the final ceremony of the Retreat (pavarana) shall be held by the nuns both in the assembly of the monks and of the nuns; (5) certain offences shall be dealt with by both assemblies; (6) when a nun, as novice, has been trained for two years she shall ask for leave for the higher ordination from both assemblies; (7) a nun shall on no pretext revile or abuse a monk; and (8) official admonitions of nuns to monks shall be forbidden, but not of monks to nuns.

A Revolution

A close examination of these rules reveals the fact that they were merely safeguards to provide for the supremacy of the male members of the Order, even if in the passage of time they should be superseded from the point of view of numerical strength, a contingency that was quite possible to occur. They were also concessions to the prejudices of what had been so far and has remainded since a man-made world.

This admission of women into partnership as the heirs of a great spiritual tradition marked a revolution in the history of the relationship between the two sexes. Hitherto, in India, at any rate, (and the same seems to hold true for the rest of the world as well) men alone were the custodians of the divine wisdom, they alone knew and could follow the path that led to final emancipation. Women found their spiritual blossoming by serving as handmaids to their men who were the lords of creation in more senses than one. The women's place was the home, looking after husband and family, his kinsmen, his goods and chattels.

NEW FREEDOM

The Buddha's deliberate assurance that in the field of spiritual development, as well, women were the equals of men, that they could attain all that men could ever hope or aspire to attain, was to women the dawn of a new world; it was the beginning of a new freedom.

That the prejudices the Buddha had to reckon with in granting them this charter of liberty, were deep-rooted and powerful is quite clear.

STRONG OPPOSITION

Immediately after Buddha's death, Ananda's colleagues among the monks levelled at him the charge that he had been instrumental in introducing women into the Order and he was called upon to do penance on that account. The opposition against him was so strong that Ananda had perforce to yield and crave their pardon. There is a passage in the Buddhist Canon, now rather forgotten where Buddha is stated as saying that had women been kept out of the Order, the pure religion would have lasted for a thousand years, but now that they had been admitted into it, it was destined to live only for five hundred. This prophecy—if prophecy it was—was more than fulfilled, for among the contributory causes that led to the final disappearance of Buddhism from India the vehement antagonism created by the emancipation of women in the minds of the Brahmins, who for purposes of religion, put women in the same category as outcasts, was certainly not the least powerful.

That the women themselves profited to the utmost from their new-born opportunities, there is ample evidence to prove. They fully realised the privilege given to them by breathing, unrestricted, the pure spirited atmosphere, of sharing the intellectual communion of that religious aristocracy called, in the Buddhist Scriptures, the Ariyas or the Noble Ones. There were various reasons that drove them from the world to embrace the homeless life. "The bereaved mother, the childless widow sought emancipation from grief and contumely; the courtesan from remorse, the wife of the rich man, and the rajah from the satiety and emptiness of an idle life of luxury; the poor man's wife from care and drudgery, the young girl from the humiliation of being handed over to the suitor who bade highest, the thoughtful woman from the ban imposed upon her intellectual development by convention and tradition."

TREADING THE PATH

With shaven head, wrapt in their robes they mused in solitude or wandered about unfettered. Treading the path the Buddha had laid down, many of them gained release from the domain of sense, from superstition and craving and the round of endless rebirth and their hearts broke forth into song. The peace they had found, the bliss they enjoyed are mirrored in the immortal collection of their udana, their hymns of exaltation, in that unique anthology, unparalleled elsewhere in the world's literature, the Therigatha, so beautifully and faithfully translated into English by that most admirable of translators, Mrs. Rhys Davids, under the title, "Psalms of the Sisters." "Itthibhavo Kim Kayira, the fact that we are women, what can that matter?" is the joyous refrain that sings through them all.

BRANCH OF ORDER IN CEYLON

It is true that the Bhikkunis were, technically, by virtue of the eight rules enumerated above, appointed juniors in perpetuity to the Bhikkus. But the fact remains that by intellectual and moral eminence nuns could and did claim equality with the highest in the fraternity. A case in point is that of Bhadda Kepilam who associated herself in spiritual attainment with Maha Kassapa, whom the monks elected to be the head of the whole Order as successor to the great Founder himself.

Started with such favourable auspices the community of nuns grew in numbers and in eminence, highly respected for the spiritual attainments and the intellectual calibre of its members. It was a branch of this Order that was established in Ceylon, in the reign of Devanampiyatissa.

The facts in connection with that event are well-known. When Mahinda had converted Devanampiyatissa to the Buddha's doctrine, the King invited him to the palace at Anuradhapura. There, after the midday meal, Mahinda preached to the dwellers of the palace, including the women, and, to the eternal glory of Ceylon's womanhood, the first in whom dawned the Eye of Truth, the realisation of the Dharma, and who attained to the initial stage of the path of Sanctification (Sotapathi), were Anula, wife of the sub-King Mahanaga, and the five hundred companions. On the second day at the conclusion of Mahinda's sermon, they reached the second stage (Sakadagamiphala) and asked the King's permission to be ordained. When this request was conveyed to Mahinda, he suggested that as it was not fitting for monks to ordain nuns, the King should send a deputation to Dhammasoka asking him to allow Sanghamitta to come over to Ceylon, with a branch of the sacred Bodhi-tree, and ordain the women of Ceylon who wished to go forth from the household life.

INFLUENTIAL BODY

This was done and after Sanghamitta's arrival the women were duly ordained. A special nunnery was set apart for their use, known as Hatthalhakarama. The nuns in Ceylon became a very influential body; the names of the more eminent of them, who from time to time, occupied the positions of being Head of the Order of Nuns, are given in Depavamsa. They were specially versed in the history of the Sangha and Hugh Nevill has suggested that it was they who had in their charge the chronicles from which ultimately developed the Depavamsa and the Mahavamsa. If this theory be correct their services in this connection would be as unique in the world as the compilation of the Therigatha referred to above.

TOTAL DESTRUCTION

For several centuries the Order of Bhikkunis continued to exist in Ceylon. It is significant that they remained more or less unaffected by the numerous schisms which from time to time assailed the Order of monks and often gravely menaced the very continuance of that Order. In the tenth century in the holocaust that resulted from the Chola domination of Ceylon, when fearful and irreparable damage was inflicted on all aspects of religious and national life, the Order of Bhikkunis was totally destroyed, never again to be resuscitated.

When Vijayabahu and the other succeeding Kings of Ceylon took steps to re-establish the Order of Monks, they seem to have done nothing to restore the Order of Nuns. The reasons for this neglect are unknown. From about this time onwards there is definite evidence of a hardening of the attitude of the monks in favour of an austere asceticism in all matters of religion, which resulted in the disappearance of music, painting and drama from among the arts cultivated by the monks, and in the emergence of several forest-dwelling fraternities, far removed from the affairs of the world. The monks had never quite reconciled themselves to the privilege given to women by the Buddha of entering the Order. This attitude of mere tolerance of the nuns was probably shared by a very large proportion of men of all classes. The existence of an order of nuns was an obstacle to the unfettered exercise of the authority of the male in all matters connected with women; it provided a way of escape for women who would not allow men to work their will on them, regardless of what the women themselves felt about it.

This antagonism of men towards the nun's life was probably further strengthened by the influence of the teachings of the later Brahmins which more and more found their way into Ceylon, that women existed only to minister to the

comforts of man. It is also possible that a great deal of corruption existed among these nuns of the later day. We read for instance of nuns who acted as "match-makers" and engaged themselves in various other activities of a similar questionable character. Whatever the reasons were, with the disappearance of the Order of Bhikkunis the subjection of women became complete.

New Development

And now once more the wheel of fortune has moved and brought forward a new development in the history of the emancipation of women. The equality of the sexes is generally accepted and once more women, in the various countries where the teachings of the Buddha held sway, have begun to question whether with the revival of the freedom of women there cannot be a revival also in the Order of Buddhist Nuns.

The answer usually given to the question is that it cannot be done. "Nuns can be ordained only by other nuns and as no nuns exist there *can* be no nuns." The reasoning adopted is as futile as that implied in the time honoured question as to which should come first, the hen or the egg!

Changed Circumstances

The followers of this line of argument invariably refer to the answer given by Mahinda when he was asked to ordain Anula and her friends. But it should be remembered that at that time there existed a fully developed Order of Bhikkunis, complete in every detail, following an elaborate ritual, based on the usages and the traditions that had grown up in the Order of Bhikkunis; when a certain code of procedure had grown up and all the facilities were available to put the code into operation, it would certainly have been a breach of etiquette, to put it most mildly, to have ignored it.

But now circumstances have completely changed and the rules regarding the ceremonials have to be altered correspondingly. Alteration in matters of religious observances are rightly regarded by the orthodox as heinous offences, but in a case like the one under review ample precedents can be quoted. The *Vinaya Pitaka* is very largely a record of alterations and modifications in rules governing the Sangha, made under the stress of circumstances, whenever the need was felt by the Buddha for an adaptation of an existing rule to meet changed conditions. It was the Buddha's settled conviction that rules were made for the guidance and protection of human beings and not *vice versa*.

First Possibility

And in order that the same freedom might be available to his followers and successors in the spiritual hierarchy after his death, he delegated in very plain words authority to members of the Order, in assembly, to make necessary adjustments in the rules, in matters of "minor importance." And further as a very important safeguard to allow them full liberty of choice, he decreed that they themselves should decide what should be considered "matters of minor importance." That, then is the first possibility—the decision by a representative assembly of the Sangha to dispense with the traditional ceremonial in the ordination of nuns.

There are, however, other and perhaps less objectionable ways. There actually exists a rule in the *Cullavagga* of the *Vinaya Pitaka* (chapter x. 2. 1) where as answer to a question of Maha Pajapati Gotami, the Buddha laid down the following injunction. "O Bhikkus I allow Bhikkunis to receive *Upasampada* ordination from Bhikkus." The Pali reads as follows:—*Anujanami, bhikkhave, bhikkhuhi bhikkhuniyo upasampadetum ti.*

There is no record, as far as can be discovered, of this regulation ever having been revoked or rescinded. This should be sufficient authority for monks to ordain nuns with their consciences clean that no transgression of rules has been

committed. But of course, it might be said that Bhikkus are hereby only *allowed* to ordain Bhikkunis, it is not obligatory upon them to do so and they might very well *refuse* their ordination.

THIRD COURSE OPEN

In such a contingency, which may perhaps arise, there is a third course open, that is for the nuns to ordain themselves. This was the procedure adopted with the Buddha's full cognisance, by Pajapati Gotami and her friends. The ordination of a Budhist monk or nun essentially consists of taking upon themselves voluntarily the observance a certain precepts, such as refraining from causing hurt to living beings, from theft, from unchastity etc. It is essentially different from the ordination of priests in other religions where the priests are regarded as intercessors between human beings and some divine power. There is no delegation of authority, no question of acting as representative on earth of some divine ministrant. There can, therefore, be no objection, as far as one could judge, to the vows being taken, in suitable surroundings, to oneself, or in the presence of witnesses. The case of a Buddhist "taking" to Eight Precepts on a Poya Day is an analogous one. He puts on the white garb of the upasaka and repeats the precepts—even repetition aloud is not essential—either in the privacy of his room, or at a place of worship, or has then repeated to him by a monk or another layman himself repeating the formula after such monk or layman.

If brave and adventurous spirits are forthcoming, full of faith and devotion for the religion, actuated by the right sort of motive, prepared to go through the rigorous discipline entailed, the permissibility and the possibility of reviving the Order of Bhikkunis should not be a matter of great dispute.—"*Ceylon Daily News.*"

MEMORANDUM PRESENTED BY THE ALL-INDIA WOMEN'S CONFERENCE ON EDUCATIONAL AND SOCIAL REFORM.

The All-India Women's Conference is conscious of the great help received from the International Labour Conference, both direct and indirect, towards raising industrial standards in their country. The progress since 1919 has been strikingly in advance of anything achieved before that. And though conditions in India itself have played their part in this, certain very important changes have been the direct result of International action. "The history of the decade that has followed India's entry into the I. L. O. shows that the hostility of the employing classes to labour has been tempered down to a considerable extent largely as the result of the new sense of human values which part XIII of the Treaty has done so much to inculcate. . . . Most remarkable of all, labour itself has been galvanised into life and awakened to a full consciousness of

its rightful place in the economic life of the country. It is not extravagant to claim that, in the bringing about of these happy results, our association with Geneva has played a leading part; the claim has been advanced on behalf of Geneva by no less friend of India than Mr. C. F. Andrews."* The Amended Factories Act of 1922 sought to give effect to certain decisions of the Washington Conference and was considerable advance on the previous Act, as for instance the total prohibition of night work for women in factories and mines; the raising of the minimum age for child labour to twelve years; a step which was taken at the instance of the workers' representative supported by a representative from Great Britain, though unfortunately opposed by both employers and Government Delegates. † We also recognise the stimulus given to the Trade Union movement by the appointment of workers' representatives annually to attend the International Conference."

Thus while we realise that no compulsion can be exercised by the I. L. O. over State members, we are conscious of the great gain which has resulted from India's association with the I. L. O. as a member of the League of Nations, and realise the value of keeping before the Conference those matters in which we feel our Country needs to be brought into line with International Standards.

While acknowledging gratefully the advance that has been made, there are certain points on which Industrial standards in India still fall seriously below International standards. The A. I. W. C. would like to mention the following as some of the most important. At the moment of writing the Memorandum a new Factories Bill is before the Assembly which makes a further important advance and we here assume that this will be passed without material alteration. The points here mentioned are therefore only those which are not provided for in the new Bill.

1. MATERNITY BENEFITS

The reason for the importance of this question for India is the large number of women engaged in various manual employments a total estimated at 49 millions in the 1931 Census, and the fact that it is true to say that practically the whole of this is married labour. The number of unmarried girls employed in a wage earning capacity as manual workers is so small as to be negligible. Two provinces have had Maternity Benefits Acts in force for some years, and in other provinces a few individual employers have introduced voluntary schemes, but these only touch a fraction of the women employed. Since absence from work means a loss of wages and possible loss of a job, the tendency is for a pregnant woman to remain at work till the last possible moment, and to return to

* India and the International Labour Organisation. Pillai.

† *Ibid.*

work far too soon. It has also to be borne in mind that in nearly every case the work undertaken by women involves continuous standing or walking. The experience of the two provinces which have introduced legislation on this subject shows that it is workable. The Royal Labour Commission recommended that Maternity Benefits be made compulsory in all the industrial undertakings and plantations for full-time workers.

In consideration of the fact that the Convention providing for Maternity Benefits was one of the first passed by the International Conference, we would draw the attention of the Conference to the fact that it has not yet been ratified by the Government of India and we urge that the time is more than ripe for India to ratify this Convention.

2. RAISING OF MINIMUM AGE EMPLOYMENT OF CHILDREN

One of the Conventions which treated India as an exception was that which laid down the minimum age for employment of children, in industrial undertakings. *This age being fixed at twelve instead of fourteen.* We feel that the aim must be to reach the higher age as soon as possible. *The A. I. W. C. feels that the question of the age at which children can be employed in industrial undertakings is inseparably bound up with the question of compulsory education.* At present this is non-existent in rural areas and in but few areas in large towns and cities The A. I. W. C. has always stood for free compulsory education. *We therefore wish to bring to the notice of the Conference the vital connection of this question with the question of childlabour. As a first immediate step, we recommend its introduction in all industrial areas, in mining districts and in plantations, and that the school-leaving age be made the same as that for admission into industrial employment,* i e. *at present twelve years of age, (13 in case of mines) as a first essential step towards reaching the International goal of 14 years.*

3. COMPULSORY PROVISION OF CRECHES

Owing to the fact mentioned earlier that women labour in India is married labour, the question of the provision for adequate care of infants and small children, in industrial undertakings is a pressing one. Hitherto some enlightened employers have provided creches voluntarily, but this is not satisfactory. (*a*) There is no standard of cleanliness or suitability required. (*b*) It only covers a small number of women concerned. (*c*) In times, of stringency this provision may be, and as experience has shown, often been, stopped.

By the new Bill matters would be improved somewhat as Local Governments would have the power to make rules requiring the provision of creches where more than fifty women are employed.

We do not consider that this deals adequately with the evil which at present exists and we would urge that this provision be made compulsory.

4. MAXIMUM LOADS FOR WOMEN

A matter which has not yet received attention is the regulation of the lifting of heavy weights which are often excessive and *a rule limiting such weights to a certain maximum is necessary to safeguard their health as mothers and potential mothers.*

5. REGULATING THE EMPLOYMENT OF CHILDREN IN NON-INDUSTRIAL OCCUPATIONS

At present there is no regulation at all in non-industrial occupations and the usual evils of long hours, low wages, employment of children of tender years and insufficient regard to health and safety are often present.

We urge that these occupations be brought within the scope of legislation as soon as possible.

6. ABOLITION OF THE JOBBER SYSTEM

Naikins (women jobbers) should be excluded from the engagement and dismissal of labour. This is by far the most important of the evils prevailing in the mills and factories. Naikins or Mukadams are entrusted with great powers over the recruitment, dismissal, supervision and transfer of women workers. Women workers seeking employment have to keep her pleased by paying regular instalments from their wages. Bribery, corruption and immorality are rampant under this system. The young and healthy women are tempted to lead an immoral life by these Naikins by selling their honour, otherwise they are harassed and threatened.

The Royal Commission on Labour has strongly recommended the abolition of this evil system but Government has so far, taken no steps to introduce legislation in this matter. It is absolutely necessary that the power of recruitment and dismissal should be taken out of their hands and entrusted to educated and cultured women-inspectors who should be appointed by every mill and factory and be given sufficient salary to attract the right type of women.

We are strongly urging that a Bill should at once be introduced and passed in the Legislative Assembly recommending immediate abolition of the Jobber system, in mills and factories.

MATTERS COMING BEFORE THE 1934 LABOUR CONFERENCE

(a) *Underground work for women.*

According to present legislation in India this will come to an end in 1939. Women workers in mines usually belong to a primitive race and they are not, therefore, in a position to know what

conditions to expect or demand. The process of elimination from work underground seems to be proceeding without undue dislocation so far as the public is aware—but on this point the A.I.W.C. would not wish to make a final pronouncement at the moment as they consider the matter needs further investigation. *They hope, therefore, to send special persons for this purpose to mining areas next September.* They agree, meanwhile that India should adopt what has been the universal opinion of civilised countries, that such work is unsuitable for women and should in this as in all matters, offer special protection to women labourers until such time as they themselves are educated and well enough organised to speak on their own behalf. We feel strongly, nevertheless, that a close watch should be kept on the situation, especially as regards the provision of other employment, as far as this is practicable, for those withdrawn from underground work.

(b) *Night work for women in supervisory positions.*

The proposal to remove the ban on night work for women in positions of responsibility and in secretarial and supervisory positions does not, at present affect India very closely. In India the number of such women is extremely small. Where however such exist, they will be educated and responsible women who could be expected to decide for themselves the suitability of their conditions of employment. We therefore agree to this proposal being accepted on behalf of India.

CONCLUSION

We wish to express our deep regret that it has not been possible for the Women's Organisations in India to have been represented at any of the International Labour Conferences held so far, by a person of their own choice—but we sincerely hope that such will not always be the case. We earnestly trust that our views as expressed in this Memorandum, will receive the favourable consideration of the International Labour Conference and we should like to assure the Labour Bureau in Geneva that we shall always be prepared to furnish them with any information that they may like to have from us and any help that we can place at their disposal will be most readily given.

BRITISH COMMONWEALTH LEAGUE
ANNUAL CONFERENCE 1934

Indian questions figured prominently in the programme of the Tenth Annual Conference of the British Commonwealth League held in London on June 13th, 14th and 15th, and attended by delegates of 45 societies from all parts of the Empire.

Mrs. Maneklal Premchand moved a resolution supporting the franchise demands of organised Indian women, as placed before the Joint Select Committee in London last year.

A resolution supporting the demands of Indian women for a re-orientation of the entire system of education in India, and requesting the Government to introduce vocational training in schools and colleges was supported by Professor A. C. Chakravarty and Mrs. Rama Rau. Professor Chakravarty commented on the modern tendency to restrict and narrow the field of education, and spoke of the work of Rabindranath Tagore at Saneketican, where men and women lived a life in harmony with nature, and boys and girls were given equal chances of development and then encouraged to choose the particular line they desired to follow. He said that Mahatma Gandhi had undertaken the great task of bringing India into right relationship with the rest of the world. He had roused the whole nation to a sense of self-respect, and had made his appeal to women as well as to men to take their part in the re-adjustment. There had been a tremendous response from the women, and the greatest among them were helping in both social and political fields to make the down-trodden feel that they were God's children and were spreading a message of peace and fellowship throughout the country.

Mrs. Rama Rau thought that the tendency had been to look on education as having merely a material goal, that of obtaining a degree in order to enter government service. When the All-India Women's Conference was formed in 1927, one of its objects was to work for changes in the educational system in order to adopt it to the needs of the country. In India it was generally recognised that men and women should have equal opportunities, and with the recent exception of Allahabad College, there had never been any opposition to women students in the universities. Indigenous centres like those of Dr. Tagore and Professor Karve had never been fully recognised by government, and there were constant clashes between the distinctly Indian and the academic institutions.

Mrs. R. C. Gupta proposed a resolution urging the government to enforce the Child Marriage Restraint Act and so to amend it has to make child marriage impossible.

All those resolutions were passed unanimously.

Other subjects dealt with were the legal position of the wife in regard to her husband's income and earnings; equal pay for

equal work, in connection with which Mrs. Krishnabai Wagh dealt with the position of the Indian woman in industry and the professions; the bar of colour as one of the bars to careers, on which the speaker was Miss Winifred Holtby, the novelist; she was followed by an African from Kenya, and a Jamaican woman who spoke on the difficulty experienced by coloured girls in obtaining training in this country. The Conference concluded with a resolution on Disarmament, moved from the Chair and supported by Mrs. Corbett Ashby, British delegate to the Disarmament Conference, and Miss Winifred Kydd, the Canadian delegate to the Conference.

H. M. TODHUNTER, *Secretary,*
British Commonwealth League.

EMERGENCY RESOLUTIONS

Woman Franchise in India.

This Conference of the British Commonwealth League supports the demands regarding franchise and the status of women in the future constitution of India, as placed before the Joint Parliamentary Committee by the representatives of the three leading India women's organisations, and fully endorses the statements made by them before the same Committee.

Child Marriage Restraint Act (India)

This Conference of the British Commonwealth League once again condemns all attempts to repeal the Child Marriage Restraint Act, and is opposed to the exemption of any section or community from its provisions.

It urges upon the Government to take immediate steps to enforce the Act and to amend it so as to make child marriage impossible.

Education—(General Resolution.)

This Conference of the British Commonwealth League is convinced that the welfare of any community depends upon the equal and combined contribution of men and women. Any disparity of cultural outlook between the sexes makes difficult the contraction of happy marriages, and mars the progress of community life.

It is essential that girls and women should be provided with the fullest opportunities of reaching, together with the men of their race, any new level of development. This Conference therefore calls upon the Governments concerned to provide increased facilities for the education of girls and women throughout the British Commonwealth.

Education in India.

This Conference supports the demand of Indian women for a re-orientation of the entire system of education in India, and is of opinion that Government and private institutions should introduce vocational training immediately in schools and colleges.

CALL TO THE YOUTH OF ASIA

BY

DR. HARIDAS T. MUZUMDAR

(Dr. Haridas T. Muzumdar is a friend and biographer of Mahatma Gandhi. He was one of the seventy-eight disciples with whom the Mahatma went forth on his famous "march to the sea" in the Spring of 1930. He is the Editor of "India Today and Tomorrow", New York City, and author of the monumental work, "Gandhi Versus the Empire". At present, he is engaged in the task of interpreting India and Gandhi to the American people.

Youth of Asia! The clarion call of this new age invites you to new duties, to new tasks. You are the noble inheritors of the Light that has radiated from the East to all parts of the world. Moses, Abraham, Jesus, Mohammed, Baha-U-Llāh, are no mere names to you—they are part of the living reality and experience of the Orient. The light that shineth from Confucius and Zarathustra is attested to by vast masses in our Asiatic continent. Krishna, Buddha, Mahavira, Nanak, Ram Mohan Roy, Dayanand Saraswati, Ramkrishna—and yes, the great soul, the Mahatma, today treading this earth—these are to you not mere subjects for research as to the Occidental; they are the sublime realities that mould your life, that give meaning to your life experiences—to the spiritual experiences of mankind.

Yes, the Light has ever come from the East! The Congress of young Asia, held in Japan in December, 1933, rightly proclaimed: "In Asia lay the cradle of the human race and the origin of human civilization. Thousands of years before the Christian era, when the rest of humanity had scarcely emerged from barbarism, the Asiatic peoples had already built civilized institutions of their own. Humanity's cultural debt to Asia, thus, can hardly be over-estimated".

The inexhaustible fountain of the spiritual experience of our forefathers should ever be kept before our mind's eye and should sustain us as we go through the business of everyday life. But let us make sure that we do not live on the glories of our forefathers. If we are to be worthy of the legacy left us by our predecessors, we should in our day and generation enrich that legacy and make it a vital part in the experience of all humanity. Let us, therefore, address ourselves to the task of finding facts, to the task of understanding Oriental and Occidental attitudes and values of life. Before becoming anxious to impose our ideas upon others, let us first understand their ideas. Before accepting uncritically the ideas of the Occidental world, let us first fully appreciate our heritage. Let our attitude be first and foremost that of respect for the spiritual values of others as well as for those of ourselves.

Everyone, be he from the Orient or from Occident, believes that justice is better than injustice, that lawfulness is better than lawlessness, that peace is better than war, that plenty is better than poverty, that concord is better than discord, that co-operation is better than conflict. Even from a utilitarian point of view, everyone will subscribe to the above propositions. And if you are religiously inclined, you will agree with me in saying that these propositions are true, not because they work and bring practical results, but that they are true for their own sakes; they represent certain spiritual values which the heart of man is ever seeking to attain. Further, I may say that the peace of mind which passeth understanding is better than the peace of society which succumbeth to misunderstanding; that the life of spiritual pursuit, the abundant life of the spirit, is far superior to the life of material wealth and plenty (which does not mean, however, that the peace of society and material wealth are to be despised). The peace of mind and the abundant life of the spirit are *theoretically* within the easy reach of everyone; *practically*, they are within the easy reach of all those who dedicate themselves to carrying out the purposes of God in their own lives. But the peace of society and material wealth are dependent upon the foundations of our social order.

Is our society, I mean our *world-society*, so organized as to ensure peace and plenty to every individual and to every nation? Are nations organized for peace or for war? What is the basis of our international relations? By international relations I do not mean the sorry mess of the European situation; international, relations cover a wider and broader field than that. By international relations, I have in mind particularly the relations between the two culture-groups-between the Orient and the Occident. Can we, either as Orientals or as Occidentals, be proud of the relations that exist between ourselves? Do the people of the Occident know our culture sufficiently to condemn us as their inferior? Do we of the Orient know the culture of the Occident sufficiently to adjudge them as pariahs risen to power because of the perversity of the Iron Age?

Youth of the Orient! Youth of the Occident! Let me impress upon you the significance of our problem. It is not merely that markets and money and investments are at stake—our stakes are of vastly greater import. Much as we resent and suffer from Occidental political domination, from their economic imperialism, from their "white man's burthen", I feel that the greater issue lies in our mutual misunderstanding of each other's cultural values.

Youth of the Orient! Be earnest seekers of Truth. Address yourselves to the task of transvaluating values. Terms like nationalism, patriotism, internationalism, religion, culture, happiness, freedom, salvation, ought to get a new meaning and a new significance when interpreted from the Oriental point of view.

Nationalism is not, should not be, a preparation for imperialism. Nationalism ought to be conceived in terms of a community of interests established by birth, a complex of social heritage which we inherit, enjoy, improve upon when possible and communicate to other contemporaries and to posterity. Patriotism is not meant to teach us to cast lustful eyes on other countries; rather is it meant to teach us to respect all those who love their countries as we love ours.

Internationalism is neither a system of uniform values of life nor is it the acceptance of a uniform system of government; internationalism, strictly speaking, should refer to our community of reciprocal interests and obligations established by birth as members of different nations, of different culture-groups, and implies the acceptance of a uniform code of ethics. Self-determination is its characteristic, not domination.

Religion, to the Occidental mind, is more or less synonymous with creed (from *credo*, "I believe"). Religion in the Oriental sense is best expressed by the Sanskrit word, DHARMA, which, being interpreted, means: "that which holds together". Religion is more than a system of ethics, more than a set of rituals, more than theology, more than philosophy; religion is the vital principle that "holds together" or "upholds" the integrity and oneness of the individual, of the nation, of the human race, of the universe. Culture aims not merely at the development and accumulation of material goods but also, and more specifically, at the promotion of human happiness, freedom and salvation or self-realization. Happiness in its highest sense consists in the possession of the "enlightened" mind capable of distinguishing between Reality and Unreality—in the attainment of Truth. And "the Truth shall make you free"; it is only in the attainment of Truth that real freedom is found. Only a free soul can attain salvation, or, which is the same thing, only a free soul can realize the highest value of his own self as well as of the Supreme Self.

"There is but one happiness,
Duty;
There is but one consolation,
Work;
There is but one delight
The Beautiful."

Carmen Sylva.
Queen of Roumania.

THE GREAT NEED FOR HUMANE EDUCATION IN OUR PUBLIC SCHOOL

We often hear that little children are cruelly treated by those who ought to protect them. It is but a natural sequence. When the man was a boy, he tormented the kitten; as a larger boy he bullied the smaller one; and now as husband and father he tyrannizes over wife and children. He has never learnt to control his temper. He has never known what it was to be kind to, or to protect, the weak. What can you expect of him now? These pitiful conditions cited are a mighty plea for Humane Education.

WHAT IS HUMANE EDUCATION?

It is the awakening and fostering, particularly in the mind of the child, of those principles of justice, fair play and kindness toward every form of life, capable of suffering. As kindness is a positive quality, so in every kind action there is a relief from selfishness, an expansion of consciousness, a joy of understanding, and a real addition to our character.

Its object is to bring an end to all forms of cruelty and for this end to quicken in our schools, and elsewhere, that spirit of chivalry and kindness which shall finally end all wars, injustice, cruelty and crime. It looks toward better citizenship, toward more harmonious adaptation of humanity to its surroundings, toward a happier and more useful civilization. As such, it is worthy the thought and effort of all those to whom the State has entrusted young children—its citizens of tomorrow.

AN ANTIDOTE TO MEET THE GROWTH OF CRIME

We believe that cultivation of a kindly attitude in the heart of a child toward the weak and the helpless, will make that child a better citizen because of the fine sense of social responsibility developed by humane instruction. We believe that it is the child moved today to response to the *cry* for help from the lowly sub-human, that comes to feel in future the need of response to this cry when it comes from human kind. Here lies the direct connection between Humane Education and Good Citizenship. It is therefore our firm belief that Humane Education is greatly needed in our public schools, to meet the growth of crime, which in recent years has much increased. The lack of humane education is the principal cause of crime. We think we can safely challenge the educators of the world to find a better or more unojectionable method of carrying the right kind of instruction into all our public schools, than through the Humane Training.

Merely *mechanical* education is no security against crime. Facts show that crime may increase at the same time with increased attention to education—the common education of the generality of schools; for the reason that the common education of an average school of today has in it too little of the moral element. We cultivate the head more than the heart.

How to introduce it

Humane Education does not mean the introduction of a new course of study into the already crowded curricula of our schools, but it does mean the introduction of the thought of kindness, sympathy, consideration, and a sense of responsibility toward the helpless in all the subjects which a teacher is presenting to his class children.

An Appeal

If we would have the Spirit of Kindness become a reality, let us endeavour to make our children go by the path of Humane Education. We therefore plead for all those who have at heart the best interests of humanity to consider this matter, and give of their time, thought, and means to provide for our children a definite system of Humane Education—which is not only of supreme importance to our children, but also for the future welfare and progress of our beloved country.

IN HIS NAME.

All may of Thee partake
Nothing can be so mean,
Which with this tincture " for Thy sake "
Will not grow bright and clean.

A servant with this clause
Makes drudgery divine ;
Who sweeps a room as for Thy laws
Makes that and th' action fine.

This is the famous stone
That turneth all to gold ;
For that which God doth touch and own
Cannot for less be told.

—*G. Herbert.*

WOMEN'S POSITION IN THE WORLD AND INDIAN WOMEN

By Mrs. KIRON BOSE

The Position of Women in the United States

The women of the United States have struggled to gain their present status. Miss Perkins has been made a Cabinet Minister (Dept. of Labour). Miss Ruth Bryan Owen has been appointed Minister Plenipotentiary of the United States in Copenhagen. There are Senators, Congress Women, Professors, Bankers, Medical Women, etc.

Mrs. Julia Woodroff Wheelcock, who was entrusted with the deplomatic representation of the United States in Yugoslavia, has now taken over her new duties in Belgrade. She is a staunch feminist and firmly believes in woman's ability to serve her Government in any station of life.

But there are social inequalities and evils in the U. S. A. and the women are to change them, especially Divorce Law, and the right to secure information on birth-control.

The Position of Women in the British Empire

In Great Britain Margaret Bonfield was a Cabinet Minister. There are M.P.'s, Professors, Lawyers, Doctors. It will not be out of place to mention that only a few years ago a group of progressive women under the leadership of Lady Astor was fighting for crimes against children and was arranging to raise the marriage age of girls to sixteen.

The position of women in other parts of the British Empire is growing more favourable, but the following news items must be of some interest specially to Indian women.

Auckland, N. Z., Oct. 2—By a bill introduced in the House here John G. Cobbe, Minister of Justice, seeks to raise the marriage age for New Zealand girls from 12 to 16.

The measure would remove what social workers have recently stigmatized as "a disgrace to the British Empire, and a state of affairs which would not be tolerated, even in India." Indian law demands that a boy be 18 and a girl 16. In New Zealand in has been possible for boys of 14 and girls of 12 to wed.

Social workers object to the present situation because of the fact that men held on charges of offences against girls often escape the police by marrying before the case comes to Court.

Cape Town. Oct. 27—The Congress of the South African Women's Agricultural Union today passed a resolution in favour of raising the marriage age for girls from 12 to 16.

Mrs. Siebritz said that such early motherhood caused by these marriages resulted in physically defective and sub-normal children. She mentioned the case of a woman who at 42 years of age was the mother of 17 children.

Other speakers declared that very early marriages often protected men from a criminal charge when it would be more fitting if they should receive a life sentence.

THE POSITION OF WOMEN IN SCANDINAVIA

As the direct outcome of two women M.P.'s, proposal that the present constitution should be changed so as to allow women to become members of the Cabinet, the Government has now decided to introduce a Bill granting women access to all positions under the State, with the exception of the Army and Navy (including the various Departments of Military Administration) and the State Church.

By an Act in 1912, Norwegian women were granted the right to hold positions in the Civil Services and other State Departments under the same conditions as men, but they were expressly barred from appointment as members of the Cabinet, Diplomats and Consuls and as preachers of the Gospel in the Service of the State Church. If the new Bill goes through, women will be able to hold offices as Cabinet Ministers, and Diplomatic and Consular careers will be open to them.

In Norway a shipping firm has been successfully run for twenty years by two women. The two partners, who also personally supervise the repairing of the boats, have successfully steered their business through the stormy waters of post-war conditions. They own six steamers with a tonnage of 23,560.

WOMEN POLICE IN COPENHAGEN

The Municipal Council of Copenhagen has unanimously decided to increase the police force of the Capital, and in that connection to appoint five more police women. This will bring the number of police women in Copenhagen up to fourteen. The decision of the Municipal Council goes to show that the fathers of the town have become conscious of the public utility of women police.

Norway, Sweden and Denmark send three women representatives in their delegation to the League of Nations during the Assembly. In Mexico a women police force was organized in 1929 and started with fifty members. Their chief duties are the protection of children, the prevention of women's offences and the prevention of public immorality. Police women are chiefly on duty in public parks and gardens and in picture houses, theatres and

hospitals, but can be on duty in any other place to which they may be appointed. The police woman is naturally endowed with kindness and love towards children, with a complete knowledge of the character and weakness of her sex, and with a high conception and desire for morality and righteousness.

Women in Switzerland

The Swiss women are profoundly attached to the ideal of democracy. Because they love their country, they claim increased influence in the government of the State in which the citizens enjoy the maximum of civic rights. There is a woman lawyer on the "Swiss Committee for the combat of the war industries."

First Customs Expert in France

For the first time in France a woman has been appointed "Customs Expert" for the valuation and determination of the origin of carpets and tapestry. France also for the first time included a woman in the delegation to the League of Nations at Geneva.

Belgian Women in Public Life

Women are members of Parliament in Belgium (where women are permitted to stand for Parliament, but may not yet vote at political elections, one of them occupying a seat in the *Chamber de Depute*, and the other in the *Senat*. Both belong to the Socialist party. On the Provincial Legislative Assemblies women were represented by four members. The number of women members of Municipal Council is 171, that of women Mayors 13. Fourteen women hold office as Sheriffs, 16 as Town Clerks.

Women in Germany

The position of women in Germany has been the reverse of progress. All the women's organizations have been dissolved. The Minister of the Interior, Dr. Frikj has undertaken the protection of the new organization, the "Deutsche Frauen front" which was composed of the different feminine groups. Mrs. Siber (who is one of the few women in a higher position in the Civil Service) was appointed the Vice-Chairman. Miss Lucie Hofflich, the well-known German Actress, has been appointed Director of the State Scho of Dramatic Art which was recently opened in Berlin. Another woman, Mrs. Edit Von Coler, serves on the Board of the new State Institution. Among the 38 members of the German Academy of literature, which has been reorganized in harmony with the literary conception now prevalent in Germany, four are women.

The Fascist Attitude Towards Women in Italy

In Italy Feminism has taken a backward step in the fourteen years of the Fascist regime. Great stress is being laid on the home

and wide aid is provided to fit them for the bearing and rearing of children, but for no other career.

WIRELESS TO THE NEW YORK TIMES—BY ARNALDO CORTESI

ROME, Oct. 28.—Fascism, from its foundation in 1919 to today, has been such a purely masculine phenomenon and has laid such stress on the development of the manly virtues that one occasionally loses sight of how women fare under the present régime.

Women, who hardly ever appeared in the picture of Italian public affairs even before the advent of fascism, certainly play a distinctly secondary rôle today. Indeed, from some view-points feminism has taken a step backward rather than forward.

Soon after Benito Mussolini's accession to the Premiership he appeared about to concede to women that equality of political rights with men which already existed in most progressive States, but in which Italian women always displayed only a very lukewarm interest. He granted to them the vote in municipal elections, and this was generally interpreted at the time as the first move toward universal suffrage. Soon afterwards, however, elected Mayors were replaced by government-appointed "Podestas," with the result that women lost the newly acquired right before having time to exercise it. Since then woman's suffrage has hardly been mentioned in Italy.

The exclusion of women from politics is in perfect harmony with the Fascist outlook on women and the Fascist conception of their proper place in the scheme of things. The Fascists believe women were created by God for the specific purpose of bearing, rearing and educating future generations, and they hold that this mission is so profoundly important and absorbing that women should have little time left for other occupations. They believe, in other words, that woman's kingdom is her home and everything should be done to induce her to dedicate herself exclusively to it, this being the only method to insure that Italian stock shall continue to grow healthy and strong.

Within the narrow limits set by these principles, much has been done for women by the present government, especially with a view to fitting them to become good wives and mothers. At an early age, girls enter youth organizations of the Fascist party, which teach them the rudiments of the prevailing conceptions of their duty toward the State.

At a later stage, when they are about to become mothers, the nationwide organization provides ample facilities for their advice and assistance. Opportunities for learning the domestic arts and modern methods of caring for children are made available.

The outstanding development in the Italian women's existence is that they are now for the first time encouraged to take an interest in sports. Such activities are under strict control by Fascist authorities, who frown on violent and fatiguing games, which are believed likelier to injure a woman's delicate frame than to strengthen it. Nevertheless, the milder sports, such as tennis, swimming, riding and gymnastics, are now definitely on the normal curriculum of Italian young women. The motive that prompted this departure from traditional usage was the same as that underlying the greater part of the changed outlook towards women, namely, belief that a moderate amount of the right kind of sport fits their bodies for motherhood.

In the United States and Britain, the status of women in Italy perhaps is considered somewhat old-fashioned. That status is probably influenced somewhat by the opinions of the Vatican, which is even more conservative than are the Fascists, where women are concerned. It will be recalled, for instance, that the Pope more than once has publicly protested against even the limited amount of sport for women advocated by the Fascists.

THE MARCH OF PROGRESS OF THE WOMEN OF ASIA

The Turkish women are progressing fast and are holding their head high. They have taken full advantage of a decade of freedom from Moslem tradition. They are facing life unafraid. Now that the first thrill of liberty is over, they are tackling sober problems of everyday life.

The women of Japan and China are taking a prominent position in medicine, education, etc.

Istanbul, Oct. 28—Ten years have been sufficient for Turkish women to run the gauntlet of a newly acquired freedom and settle down soberly to education and work.

With its tenth anniversary the Turkish Republic celebrates also the end of the adjustment period of its women's emancipation.

One of President Mustapha Kemal's most sensational reforms was his liberation of women from the traditional veils, harems and the seclusion of Moslem tradition.

"Show your faces to the world and look the world in the face," the Ghazi told them, and a million city women dropped their veils with zest.

Their first look at the world was fairly startling. Women of the upper classes who had long nibbled at romantic novels behind lattices, found at last an opportunity to be their own heroines. The new education opened to them by American motion pictures added sophisticated touches to their ambitions and they swung with gusto into the business of being socially modern against a brand-new background of cubistic apartments.

Marriages decreased, divorces increased. One Istanbul merchant won a divorce from his wife because of her poker debts.

Millions of Turkish liras went to France for imported champagne, Paris gowns, perfumes and lipstick. The society women of Istanbul and Ankara came to be among the best dressed in Europe, the most skilful of modern dancers and the most insouciant of cocktail drinkers. They drank because it was "chic" to drink, but have never developed a real taste for liquor. Even in the most flamboyant days of the new freedom it was rare to see a Turkish woman inebriated.

Young men and women who had been brought up to expect the usual Turkish fate of marriages arranged by parents, with not even a glimpse of each other until the marriage day, now had the luxury of freedom in matters of the heart and made tragedies of a good many of them. Stories of the death pacts among the youth became so prevalent in the Turkish press that finally the government ruled that no mention of suicide should be made by any newspapers in Turkey.

A recovery of their native good sense, momentarily shaken by the merry-go-round of Western liberty, coupled with the economic crisis, is now making Turkish women swing round to normal in matters of the heart, poker, foxtrotting and Paris gowns.

The younger generation is actually turning up its nose at the imported frivolities of its mothers. Girls and boys alike have to face a future of work conscious that the present crisis is theirs to solve.

The number of girl-students in primary schools throughout Turkey has increased fivefold since 1913. Many women have become prominent as professors lawyers and writers.

The new decade has produced a woman banker, Hatidje Hanim, who both looks out for a family of five children and holds down the job of sub-director of the biggest Turkish bank, the Ish Bank, in Istanbul.

Women Police in China

Hankow, where eight women were trained for the police force in 1931, had the honour of being the first Chinese town to introduce women police. Recently another town, Peiking, which already has the reputation of possessing one of the finest forces of the country trained by a Norwegian Officer, is to be still further improved by the co-operation of a large number of women who are now undergoing three months' training by Chinese Officers who have studied the American method. The majority of the women are students; they will, as is usual, perform all duties in connection with women and girls.

THE POSITION OF WOMEN IN FRANCE

For the second time in the history of French Medical practice, Dr. Papillon, a woman doctor, is to hold the position of head of the department, the first woman to occupy such a position having been Mm. Bertrand Fontaine. Mme Papillon, a specialist in diseases of the throat and mouth, declared, "there is an anomaly with regard to us, women doctors in France which, to express it mildly, has always amused me. I hold the life of patients in my hands and if I apply for a passport I cannot get it without my husband's authorization." Countess Anna de Noailles, the French poetess, was one of the few women to hold the high rank of the Commander of the legion of honour.

In Ireland three women were returned to Dail at the last Parliamentary election.

DIPLOMATIC CAREERS OPEN TO SPANISH WOMEN

Among the advantages which the Spanish women have derived from the new regime is access to the Diplomatic career. Twenty-seven candidates of two hundred and seventy were successful at the recent examination for the Diplomatic service, one of them being a woman, Senorita Margarita Sallaveria. There are five women who have secured seats in the Spanish Parliament.

SUFFRAGE FOR THE WOMEN OF THE PHILLIPINES

Women of the Phillipines have been granted Suffrage on the same condition as men. To exercise their new rights they must be twenty years of age, able to read and write, and possess property worth at $. 250.

THE FIRST WOMAN ARCHITECT IN POLAND

Hedvige Dovrzynska is the first Polish woman to choose Architecture as a career. Though she is only 33, already she holds a prominent place among architects in her country, having designed and constructed important buildings. She has taken part in numerous architectural competitions, national and international, can boast of no less than thirteen first and an even greater number of second and third prizes.

WOMEN IN LUTHANIA

Magdalene Brazyte is the first woman judge in Luthania. She has been attached to the Mariopole Law Court since 1920. She became a temporary member of the court in 1920 before she was nominated a judge in 1931. The number of law students is growing steadily. Quite a number of women are deviling for Barristers previous to being called to the Bar and many are

attached to Law Courts, where, according to legal practice in Luthania, they have acquired practical knowledge of judicial procedure, before they can enter the judicial branch, first as Substitute Judge, and finally as regular member of the Bench.

Women in India

Contrary to the popular belief in the West, the women in India have always occupied a place of respect and veneration. Both in ancient and modern times Indian women have contributed much to science, religion and social welfare. Organized activities on the part of Indian women is, however, of recent origin.

The most important work undertaken by Indian women at present lies in the political field. In the struggle for national emancipation women have been fighting side by side with men. The woman suffrage movement may be dated to the year 1917, when the All-India Women's deputation waited upon Mr. Montagu, who was the Secretary of State for India and who visited India in that year. The women demanded equal suffrage, and although they failed to secure representation in the National Legislature, Provincial Governments were empowered to enfranchise them and over a million of women were granted suffrage as far as provincial legislature was concerned, as a result Dr. Mrs. Reddy became the Vice-President of the Madras Legislative Council.

At the Round Table Conference, Indian Women had three representatives. According to the present arrangements, about six million women will be enfranchised and some forty-four women will occupy seats in the provincial legislatures under the new constitution. It must be mentioned that Indian women, irrespective of caste or religion, have been from the beginning opposed to the communal representation, and the present award of representation has been thrust upon them in spite of their vehement protest.

The activities of Indian women are not confined to the political field alone. They are interested in education, social reform, social service and similar other work. Many are being qualified as lawyers, doctors and professors.

Mrs. P. K. Ray, the well-known educationist, is a member of the Senate of the Calcutta University. In the year 1927 two women magistrates were appointed in two of its largest cities, *viz.* Bombay and Madras. In England the first magistrate was appointed in 1920. And only recently a similar honour was conferred on Calcutta when eleven women magistrates were appointed simultaneously. There are about sixteen women magistrates in Bombay and many more in the Madras Presidency. Two women were elected as Councillors of the Calcutta Corporation by the general electorate and a woman was appointed an Alderman.

In 1920 two of the Native States, Cochin and Travancore, not only granted franchise to women, but soon after that nominated two women to their respective Legislative Councils, the lady member in Travancore holding the portfolio for Public Health.

Sarojini Naidu, the famous poetess, presided over the Congress Sessions in the year 1925. Recently a few women have entered banks.

Indian Women have realized that they have their own special mission in life and a contribution to make to the evolution of humanity. And in spite of the tremendous obstacles in their way, they are striving by every means in their power, to stand shoulder to shoulder with their sisters in other lands and to make their contribution as efficient as any.

This year, for the first time, an Indian woman has been appointed to represent India on the Committee at Geneva dealing with "Traffic in Women and Children." The two Committees dealing with traffic in women and children consist of representatives of twelve Governments and of those International Organizations which are directly interested in the questions dealt with by the Committees. The Committees consist of thirty-one members, of which thirteen are women, seven being representatives, five assessors and one a liason member. The Eastern countries have been asked to join the Commission of Enquiry into the traffic in children and women. The Committees which had delegated women either as their sole representatives or substitutes were Denmark, Great Britain, Poland, Roumania, Spain and the United States and they are elected for the period of five years.

"Ideals and actions, dreams and deeds, they are the two eyes, the two hands, of divine humanity,—the instruments with which the 'plan of God which is evolution', is implemented age after age. Thus, both the practical man and the poet are dear to the heart of the author of the universe; they are His co-workers."

(*Young Builder.*)

HEADQUARTERS

WOMEN'S MANIFESTO TO THE CANDIDATES STANDING FOR THE ASSEMBLY ELECTION

1. Will you try to establish Equality of rights and opportunities between men and women?
2. Will you secure for every girl and boy the right of education through schemes of compulsory primary education?
3. Will you support all schemes for the expansion and development of girls' education and liberal grants for girls' schools, both primary and secondary?
4. Will you work to remove the legal disabilities of women in regard to inheritance, marriage, guardianship and adoption of children?
5. Will you work to secure the abolition of child-marriage by suitable amendment to the Sarda Act and by enforcing its provisions and to raise the age of consent both within marriage and out of marriage?
6. Will you support all measures, legal, educational and social to suppress the Immoral Traffic in women and children, to close up brothels, to secure adequate public and government grants for the Rescue Homes and to abolish the Devadasi system and all other licensed and tolerated prostitution?
7. Will you work for securing adequate medical aid, and help during child-birth to mothers and liberal grants for women's hospitals and for the Health Schools, the training of midwives and nurses and for the establishment and development of maternity and child welfare centres?
8. Will you support schemes for adult franchise for men and women, at least in the urban areas to begin with?
9. Will you work for communal unity, and try to modify the Communal Award?
10. Will you try to secure adequate representation of women on Municipalities, Taluk and Local Boards, Legislative Councils and Assemblies?
11. Will you introduce measures to ameliorate the conditions of men and women labourers and help women labourers and the children with Maternity benefits, establishment of Creches and the abolition of child labour and reduction of working hours etc?
12. Will you work for the removal of Untouchability?
13. Will you support the demand for a full responsible government or dominion status?

* *We welcome suggestions from our Members and branches on this manifesto which the Headquarters intend issuing during the Assembly elections.*

The following Memorandum was presented by the Women's Indian Association to the Hon. the Minister of Education, Dewan Bahadur S. Kumaraswamy Reddiar and to the Director of Public Instruction, Madras. The members of the Women's Indian Association went in deputation headed by Dr. (Mrs.) Muthulakshmi Reddi to the Hon. Minister and the Director of Public Instruction. The Hon. Minister was most sympathetic and promised to give the matter his careful and sympathetic consideration and he also added that the Government will not go back upon the previous policy regarding the expansion of girls' education. The Director of Public Instruction also was entirely in sympathy with the suggestions made by the Women's Indian Association but explained that he could do nothing in the matter as he could not exceed the amount budgeted for his Department by the Government.

Representation by the Members of the Women's Indian Association to the Hon'ble Minister of Education and to the Director of Public Instruction, Madras.

Sir,

It is well known that Education is the foundation of all progress, individual and national and with 3 per cent of literacy among women no reform in our society, whether social or health or sanitary, will be possible. That is why Government Committee and Commissions have laid repeated emphasis upon the importance of girls' education. From the latest figures available to us, we find that only 3 per cent of the total female population are literate and only 12 per cent of the total school going population attend school.

Again the report of the several Inspectresses says that the majority of the girls' elementary schools, except a few, are held in unsuitable, ill-ventilated, old buildings and the equipment is inadequate. As for compulsion for girls, the report says that since 1927 no progress in the direction of extension of compulsion for girls has been made in areas outside the city of Madras. These facts prove beyond doubt that girls' education is still in a very backward condition, and after the quinquennial report was issued, that is from 1927–32, the state has become worse.

Lately the G.O. withdrawing the fee-remissions, and fee concessions and the total exemption from the payment of school fees up to Third Form for poor girls is bound to give a set back to the progress of girls' education.

We need not repeat that even rich parents especially in the districts, are found to be unwilling to incur much expenditure upon their girls' education, and much less can we expect the poor and the middle class to provide facilities for their daughter's education when the cost of secondary education is so high in our schools.

Unless we produce a sufficient number of educated women, it is not possible to bring about a change in our social conditions, such as, the abolition of child-marriage, of purdah, of the practice of the Devadasi system and other similar evil customs.

Therefore our Association requests the authorities to reconsider their decision in the light of the above facts and repeal the new G.O. (withdrawing fee concessions, fee remissions and fee exemptions for poor girls) altogether and thus follow the previous policy of the Government, namely, provision of special facilities for the rapid expansion and the development of girls' education.

We also wish to place before you our views based upon practical experience of the Indian Orphanages, as we are interested in the welfare of children.

In the first place, we strongly feel that the grant to the Indian Orphanages is totally inadequate, the maximum amount per child being 3 Rupees, the actual amount paid is only 2 Rupees per head, and for the last two years, owing to retrenchment, it has been further reduced. While the delinquents and the destitute children of the certified schools are granted by the Government Ten Rupees per head per month, in addition to the establishment and the building costs and while the children of the Civil Orphan Asylum are eligible for Fifteen Rupees per head per month, the Indian Orphans receive most unjust treatment. The maximum grant of less than Three Rupees per head, which they receive does not cover even ¼th of the cost of feeding per child, and the rent of the building for the lodging of the Orphans and the establishment charges do not receive any consideration at all from the department.

Thus the very inadequate grant does not encourage voluntary associations to undertake the starting and the management of Indian Orphanages, and hence, except those managed by the several Christian Missions there are very few either Hindu or Muslim institutions entitled to Orphanage grants in this presidency.

The natural consequence is that many of these neglected and destitute orphans turn delinquents for want of protection and care and are committed to the Certified Schools through the Juvenile Court. When once they turn delinquents become offenders, they are entitled to Ten Rupees grant and provided with all facilities for education and reform in the several Reformatory and Certified Schools in the presidency of which this province can boast of many.

Again we beg to submit that the new rule namely, "which provides that in cases where any fees or trifling amount is collected from the relatives or from the surviving parent the child is rendered ineligible for the grant "(proceedings of the Director of Public Instruction, Madras, G.O., No. 366, D-34, dated 6th May 1934) put great hardship upon the management, especially when the orphan grant is so inadequate.

In a few cases the surviving parent or relations of the Orphans while not being able to undertake the full responsibility of maintaining and educating the child, may be able to spare some amount for such children by way of clothing and books, etc., which help certainly should be availed of in such cases to relieve the burden upon public charity. It is a wrong principle to rid the parents of the relations of all responsibility towards their children or kith and kin however poor they may be. Therefore we humbly submit that the Grant-in-aid Code may be suitable amended to make the grants just and equitable for the Indian Orphans.

We remain,

Yours sincerely,

27-7-34. MEMBERS OF THE WOMEN'S INDIAN ASSOCAITION.

BRANCH REPORTS

BOMBAY

"The Bombay Branch of the Women's Indian Association is in sympathy with the aims and objects of the temple entry disabilities Removal Bill and is of opinion that it should be passed into Law at the earliest opportunity. It is our belief that the Legislation is essential to remove the disabilities under which Harijans Labour at present; So we favour the above Bill, if it is passed into Law it will help a great deal in removing from the Hindu Society the evil of untouchability."

THE REPORTS OF W.I.A. CALICUT (1933-34)

One of the notable doings of W.I.A., during the period from October '33—to August '34,—is the presentation of a purse containing a sum of Rs. 455—to Mahatmaji when he visited Calicut. This purse was presented by Sri : T. Lakshmi Amma, one of the old but most enthusiastic lady congress workers of Calicut, at a Women's General meeting held on 11th January '34.

Another thing worth mentioning is the raising of a fund to be sent to the Bihar Relief Fund. Though the sum collected was rather small it was sent to Babu Rajendra Prasad.

The Association took up a sweetmeat stall during the School Fair and Exhibition in December '33.

The Anniversary was celebrated on 31st March '34.

Meetings are held every month during the rainy season.

The Recreation Club is closed at present because of the monsoon but it will be reopened along with the Onam Social in this last week of August.

The Baby Welcome Centre is being managed satisfactorily.

COMMUNALISM & KIDNAPPING OF WOMEN

The kidnapping of women is exploited in several parts of the country to keep alive the fire of communal passions. This unfortunate tendency is particularly prevalent in Bengal, the Punjab and Sind. Mr. M. H. Gazdar has, therefore, rendered a distinct service by eliciting figures of kidnapping of women in Sind which show how unjustified such a communal scare is. The following question was asked by him in the Bombay Legislative Council on Tuesday:—

Mr. M. H. Gazdar (Karachi City): Will the Hon. the Home and General Member be pleased to state—

(*a*) the number of reported cases of kidnapping of Hindu women in Sind in 1933;

(*b*) in how many of these cases were the offenders Hindus and in how many were they Muslims?

The Hon. Mr. R. D. Bell: (*a*) 35. Out of this number one case was transferred to Udaipur State and one was disposed of under Section 173, Criminal Procedure Code, and a "B" class summary was obtained for it by the Police.

(*b*) Hindus in 20 cases.
Mahomedans in 9 cases.
Indian Christians in 2 cases.
Both Hindus and Mahomedans in 2 cases.

It is clear from the figures supplied by the Home Member that the majority of offenders were Hindus. As a matter of fact the crime is rarely, if ever, motived by communal considerations. There are gangs of criminals who carry on an organised campaign of kidnapping innocent girls and women for sordid economic ends and they know no distinction of community or religion. They are pests of human society. The crime they commit is, therefore not against one particular community but against all. Heinous as their crime is, it is no less heinous to exploit it for communal ends.

Bombay Chronicle.

Reception to Mrs. Sarojini Naidu at Central Station on her arrival to Madras.

NOTES & COMMENTS

The Seventeenth Annual Meeting:

One more milestone, in a steady and progressive path of activity has been left behind by the W. I. A. This day must be marked in red in the annals of the Associations' history. For many years it had been the ardent wish of the members to have Mrs. Sarojini Naidu as the President at the Annual meeting and after long delay, the defferred hope was realised this year! Mrs. Naidú's name is world famous. Her eloquence has stirred audiences of every nationality in the world. Her poetry has been as sweet as the bird's song on a fresh summer morning, and the world has heard her gladly. Her womanly influence and persuasion have been felt in the inmost sancturies of political assemblies where matters of vital national interest have been hotly discussed and the creation of peace and harmony and co-operation has been her great ideal. Above all her rare, unaffected good-humour, the charm of her personal manners and presence have an appeal all their own. Sarojini Naidu is a woman as God meant woman to be. In the full possession of her intellectual, spiritual and moral freedom, using it for the elevation of her country and to the glory of her sex. To us in Madras, those specially of us who had not met her before, this was a rare opportunity, the memory of which will be cherished by many for long years. Her rousing speech was not only beautiful in language but practical and well considered. If her advise were taken to heart we could soon have a quality of life, domestic, civic and national that could hold its own under all circumstances. During her stay of four days in Madras, she visited all the institutions for social service, colleges and schools over and above students meeting and her own political work.

The Temple Entry Bill:

All lovers of social reform will deeply regret the premature death of the Temple Entry Bill. It would appear from this that still a large majority of public opinion is not ready for this reform, that still the voice of orthodoxy is loud in its clamour. Does this mean that nothing can be done? will social reformers take this as an insurmountible obstacle or will they take it as a useful and necessary small failure which will serve as an eye-opener and a guide for future work. The path of all reform has lain through very thorny ways and often at the end of the dark road has been the martyr's crown. But what of that? Weeds grow more rapidly and profusely than flowers and take much longer to be uprooted. So it is with ideas of dark superstition and unreasoning dogmas on the one

hand, and intellectual quibbles and theological nicities on the other which have usurped the place of simple human values of love, equality between all human beings, respect for personality and the value of service as the only acceptable way of putting religion into our daily lives. It will take time to change this and not only time but many devoted workers, but it is worth while.

The bill is lost, let us hope only for a time. Legislation has its own peculiar value in such matters provided that it is in keeping with public opinion, or it is backed by a strong indigenous government who are prepared to make the people obey the laws that they have laid down. Turkey and Persia offer us living examples of what legislation backed and promulgated by a strong national government, can do to transform public opinion overnight and to create a new point of view almost within the rising and setting of the sun. But in India it is not so. The onus of carrying out all reform and also enforcing reform legislation has been put upon the private individual, reform worker or organisations. If social reform work is to be effective and fruitful, it should be strengthened by adequate legislation. Of course, we realise the need for constant propaganda and education of public opinion. We merely suggest that legislation and propaganda should co-ordinate at a given place where either one would be futile without the other. To achieve this the closest sympathy and co-operation should exist between official and non-official workers, and an identity of interest is essential to ensure such sympathy and co-operation. When we are on the eve of wider responsibilities it is very necessary to remind our future representatives and also all these Indians who will hold high office how essential it will be for those men and women, who will enter the councils as the representatives of the reformed and progressive point of view to keep closely in touch with the workers outside and to do all in their power to reinforce the work that is being done by organisations and individuals to bring about a healthier and happier state of affairs in the country. For the present we may take this as a lesson and press forward more than ever before to create the right attitude in the public mind towards the question of the right of Temple Entry to Harijans! Let this failure be a stepping stone to a successful campaign against this inhuman and cold philosophy.

Our Manifesto:

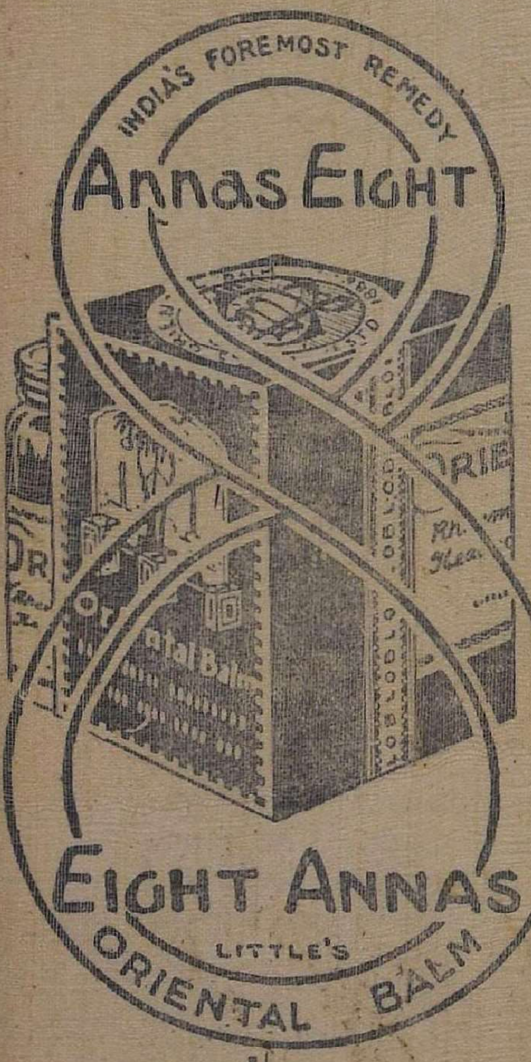
We have published in this issue of Stri-Dharma a copy of our manifesto to future candidates for either the central or local legislature. The women have now to awaken to their duty for the responsible use of their vote. Everywhere the women of all classes and creeds have spoken with one voice and they are agreed as to what they want. We stand for every constructive effort to remove the many evils that are laying paralysing hands upon the progress,

happiness and prosperity of the country and its people. We believe that injustice to women is one of the gravest of these evils. The ignorance, illiteracy, lack of the commonest amenities and opportunities for a healthy social life, the legal and social inqualities, last but not least the unequal moral standard, putting all blame and punishment on the woman and ignoring or condoning the same vice in a man, these are at the root of all our backward and retrograde customs and conditions. We therefore stand for equality and justice and fair dealing between men and women. This will be the first step towards progress, for the liberating of the energy of half the country will give the necessary impetus for the regeneration of the country and if the women's point of view finds its rightful place in the management of the public life then we may have fewer wars, fewer quarrels, fewer wordy discussions and a more prompt and practical attention to the crying need of the sick and the sorry and the disinherited. Therefore to the candidate, irrespective of his or her political party, who will stand for the condition laid down in our manifesto will have the votes of the women!

Will Mahatma Gandhi retire from Politics?

The rumour that Mahatma Gandhi may retire from the Congress is one which fills us with grave misgivings. There are those who think that Mahatmaji is an idealist and his ideals are too lofty to suit practical politics, this may be as it may but there is no doubt that there is no other leader in India today who claims, not only the respect but the deep affection and trust, that Gandhiji inspires in every caste and class of people in the country. He is much more than a political leader, and he has by his self-giving service is identified himself with the least and the lowliest. He has made himself a symbol ofall that is finest in the Indian character and ideals. The world has loved and admired him and admires him today. It is only fitting that he should continue to guide the future of the nation and by his personality and pure character raise politics nearer to idealism rather than to drag ideals through the dirty mud of politics. Moreover who can do more than he to bring about communal harmony and we need this more than anything else. We need a force that will unite and gather together the forces for good and build up the Indian nation until it becomes a free partner in the sisterhood of nations!

Little's Oriental Balm



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TAMIL

ஸ்திரீ தர்மம் 1934-ம் ஹூ செப்டம்பர் மீ

போர்க்கோலம் பூண்ட பூவையர்கள்

I. சாந்த்பீபி

மிஸிஸ் மூர்த்தி

(சென்றமாத தொடர்ச்சி)

சாந்த்பீபியின் உத்திரவின்படி திலவர்கான் பிஜப்பூர் எல்லையை விட்டு, காண்டேஷ் நோக்கி பிரயாணமானான். போகும் வழியில் அக்பரின் படைத் தலைவனான 'அபுல்பாஜல்' என்பவனைக் கண்டான். கண்டதும் அவனருகிற் சென்று வணங்கி நின்றான்.

அபுல்பாஜல்:—வீரா! நீ யார்? என்ன காரியமாக வந்தாய்?

திலவர்கான்:—நான் பிஜப்பூர் கோட்டை கவர்னர். அரசியார் அனுமதிப் படி கண்டேஷுக்கு ராஜ அலியிடம் தூதனைப் போகிறேன். ஆனால் நீங்கள் என் ஆலோசனைக்கு இணங்கினால் சில நன்மைகள் கிடைக்குமெனத் தெரி விக்க தங்களருகில் வந்தேன்.

அபுல்பாஜல்:—சரி என்ன யோசனை?

திலவர்கான்:—பிஜப்பூர் இரு பிரிவாகயிருப்பதால் இப்போது படை எடுத்துவந்தால் எளிதாக வெல்லலாம். நானும் என்னைச் சேர்ந்தவர்களும் உங் களுக்குத் துணைபுரிவோம்.

அபுல்பாஜல்:—'சரி, நீ உன் எஜமானிக்கு விரோதமாக நடப்பது சரியா? அது இராஜ துரோகமல்லவா?

திலவர்கான்:—சரியல்ல, என்றாலும் இப்போதிருக்கும் இராஜ்ய நிலைமைப் பார்த்தால், அக்பர் ஆட்சியே நன்மை தருமெனத் தோன்றுகிறது.

அபுல்பாஜல்:—அக்பரிடம் உன் வார்த்தைகளைச் சொல்லுகிறேன்

அபுல்பாஜல் தன்னிருப்பிடம் பார்த்து குதிரையைத் திருப்பினான். தில வர்கானும் இராஜ அலியிடம் போகாமல் தன் சூழ்ச்சியால் எல்லாம் வென்றது போலவும், தானே அரசுகட்டில் ஏறுபவன்போலவும் இறுமாப்புடன் பிஜப்பூர் நோக்கி பிரயாணமானான்.

அரண்மனையில், அரசியிருக்கும் அறைக்குள் சென்றான்.

சாந்த்பீபி:—தில்வர்கான்! என்ன இராஜ அலி எவ்வாறு பதிலுரைத் தான்.

திலவர்கான்:—தங்கள் இஷ்டம்போல் நடக்க மறுத்துவிட்டான், எவ் வளவு சொல்லியும் உண்மையை அறிகிறானில்லை.

சாந்த்பீபி:—சரி, இவ்வளவு நாளாக எங்கே சென்றிருந்தாய் ?

திலவர்கான்:—அம்மா ! ஒரு கடிதம் கொண்டுபோகிறவன்போல் நான போய்வருவது அழகல்ல ; ஒவ்வொன்றையும் சரிவர அறிந்து வருவதற்கு இத்தனை நாட்கள் பிடித்தன.

சாந்த்பீபி:—நீ போகலாம்.

அரசிக்கு திலவர்கான் சொன்ன வார்த்தைகளில் சிறிதும் நம்பிக்கையில்லை. அவன் சொல்வது சூழ்ச்சியென அறிந்துகொண்டாள். ஆனால் அதனை வெளிக்காட்டாது இராஜ்ய விஷயங்களைச் சரிவர கவனிக்கலானாள். திலவர்கானும் கமீல்கானும் ஒன்று சேர்ந்துகொண்டனர். இவர்களிருவரும், சாந்த்பீபிக்கு உட்பகையாகவே யிருந்துவந்தனர். ஆனால் இளவரசனான இப்ராஹிம் அரசியோடு சபைக்குச் சென்று அவளுக்கு உதவியாகவும், அன்பாகவும், உண்மையாகவும் நடந்துவந்தான். தர்பாருக்கு அரசி கூடவே செல்லுவான். ஒரு நிழல் போல் பின்தொடர்ந்து எல்லா விஷயங்களையும் நன்றாக ஆலோசித்து ஆராய்ந்து நடந்துகொள்வான்.

கமீல்கான் நாளுக்குநாள் பெருமிதமும் கெட்ட எண்ணங்களுங் கொண்டவனன். சிற்சில வேளைகளில் அரசியை சட்டை பண்ணாமலே நடந்துவந்தான். ஒருநாள் இராஜ சபையில் வைத்து அரசியாருக்குச் செய்யவேண்டும் மரியாதையைச் செய்ய மறந்துவிட்டான். அதனால் கோபங்கொண்ட அரசியார் கமீல்கானுடன் அடங்காத ஆத்திரம் பொங்கி எழ பெண்புலியெனச் சீறி சில வார்த்தைகளை அனற்கற்களென வாரி வீசினாள். அப்போது கமீல்கான் சாந்த்பீபியைப் பார்த்து, அம்மாதிரிப் பேச அரசிக்கு அதிகாரமில்லையென்றும், இஷ்டமிருந்தால் இராஜ்ய காரியங்களைக் கவனித்துக்கொள்ளட்டுமென்றும் இல்லையேல் விலகிக்கொள்ள வேண்டுமெனவும் கூறி அவ்விடம் விட்.. கன்று தன் அறைக்குப் போனான். பீபியும் பெருங் கோபத்துடன் தன் அறைக்குச் சென்றாள். அவனது இறுமாப்பையும் டாம்பீகத்தையும் கண்டு, அவனை அடக்கும் வழியைப் பற்றி பீபி யோசிக்கலானாள். "அரசனோ இறந்துவிட்டான், இளவரசனோ இளைஞன். அந்நிய அரசர்களோ பிஜப்பூரை தாக்க பலபல வழிகளைத் தேடுகின்றனர். இனிமேல் கமீல்கானை நம்புவது சரியல்ல. அவன் முட்செடியென வளர ஆரம்பித்துவிட்டான்.

"இளைதாக முண் மரங்கொல் களையுநர்
கை கொல்லும் காழ்த்த விடத்து"

என்பதுபோல இவனை இப்பொழுதே, நீக்காது வைத்திருப்போமானால் சில நாளில், பிஜப்பூருக்கு அரசனாகிவிடுவான். ஆதலின் இவன் வலியை அடக்கும் ஒருவனை மந்திரியாக வைத்துவிட்டு இவனை நீக்கவேண்டும். அதற்கு தகுதியுடையவன் "கிஷர்கான்" என்பவனே, என ஒரு முடிவுக்கு வந்தாள். அப்போது அவளது வளர்ப்பு பிள்ளையான அப்பாஸ்கான் வந்து, கமீல்கான் பச்சை மாளிகையில் ஒரு விருந்து வைக்கப்போவதாகவும், அதற்காக கிஷர்கானுக்கு அழைப்புக் கடிதம் அனுப்பியிருப்பதாகவும் சொன்னான்.

இதைக்கேட்ட சாந்த்பீபி உடனே 'சைத்' என்னும் தனது உண்மையான படைவீரனை அழைத்து ஒரு கடிதத்தைக் கொடுத்து சீக்கிரமாக (அதாவது கமீல்கான் அழைப்புக் கடிதம் சேருமுன்) கிஷர்கானிடம் கொடுத்துவா கட்டளை இட்டாள். சைத் அரசி கட்டளையை தலைமேற்கொண்டு காற்றெனப் பறக்கும்

ஒரு குதிரைமேலேறி விரைந்து சென்றான். சிறிது நேரத்திற்கெல்லாம், கமீல் கானால் அனுப்பப்பட்ட வீரனைச் சந்தித்தான். அவனை கடாரியால் குத்தி வீழ்த்தி கடிதத்தையும் பறித்துக்கொண்டு கிஷர்கானிருப்பிடம் நோக்கிச்சென்றான். அப்போது கிஷர்கான் தன் படைவீரரைப் பார்க்கச் சென்றுகொண்டிருந்தான். அவனை வணங்கி அரசியார் கடிதத்தை நீட்டினான் வீரன். அதனைப் பார்வையிட்டு மறுகடிதம் எழுதி சைத்யிடம் கொடுத்தான் கிஷர்கான்.

உடனே தன் படைவீரர்களை பிஜப்பூருக்குப்போக சித்தமாகவும் அங்கே கமீல்கானைச் சிறைப்பிடிக்கவும் வேண்டிய ஏற்பாடுகள் செய்ய உத்தரவிட்டான். படைகளும் கிஷர்கானும் பிஜப்பூருக்குப் பிரயாணமானார்கள்.

கமீல்கானென முதல் மந்திரி விருந்துக்குவேண்டும் காரியங்களைத் திட்டம் செய்து கிஷர்கான் வரவை எதிர்ப்பார்த்திருந்தான். அத்தருணம் ஒரு சேவகன் ஓடோடியும் வந்து, அரசியின் உத்தரவால் கிஷர்கான், கமீல்கானைச் சிறைப் பிடிக்க படையோடு வருகிறானென்று சொன்னான். உடனே கமீல் திடுக்கிட்டு கோட்டைமதில் வழியாகக் குதித்தோடினான். படைவீரர்களும் அவனைப் பின் தொடர்ந்தோடினர்.

கிஷர்கான் இராணிக்கு தன் வரவை அறிவித்தான். அவளும் அவனை உள்ளே வரும்படி கட்டளை இட்டனள். கிஷர்கான் சாந்த்பீபியின் முன்சென்று வணங்கி மரியாதை செய்தனன். சாந்த்பீபி கமீல்கானையும் அவன் நடத்தையையும் விஸ்தாரமாகச் சொல்லி இனிமேல் அவனை மந்திரி பதவியைவிட்டு நீக்கி அவனிருந்த பதவிக்கு கிஷர்கானையே நியமிக்க எண்ணியிருப்பதையும் குறிப்புடன் மொழிந்தாள்.

கிஷர்கான் பதிலளிக்கமுடியாமற் தியங்கினான். பின்னர் அரசியின் எண்ணத்திற்கிசைவதாக வாக்களித்தான். அதுமுதல் கிஷர்கானே முதல் மந்திரியானான்.

மறுநாள் படைவீரர்கள் கமீல்கானை கொன்று அவன் உடலைக் கொண்டு வந்தனர். இவ்வாறாக அரசியின் பகைவன் அழிந்தான். மீண்டும், இராஜ்ய காரியங்கள் சரிவர நடக்க ஆரம்பித்தன.

எல்லாவிதமான அதிகாரங்களும் முதல் மந்திரியான கிஷர்கான் கைக்கொண்டான். முதலில் குடி ஜனங்களுக்கு திருப்தியாக நடக்க ஆரம்பித்தான். அமைதியை நிலைநாட்டினான். இராஜ்யத்துக்கு வருவாய் அளிக்கும் வழிகளைத் தேடினான். பிஜப்பூரின் பெருமையைக் கண்டு மற்ற சிற்றரசர்களும் அக்பரும், முற்றுகையிடும் எண்ணத்தை விட்டொழித்தனர். எல்லாம் இனிது நடப்பது பற்றி அரசியாரும் ஆனந்தங்கொண்டனர்.

நாட்கள் சில சென்றன. கிஷர்கானுக்கு தன்னைத்தானே பெருமதிப்பும் அகங்காரமும் வரவர தலைகாட்ட ஆரம்பித்தன. அரசியின் உத்தரவில்லாமலே காரியாதிகளை நடத்தினான். சிற்சில சந்தர்ப்பங்களில் சாந்த்பீபியின் கை எழுத்தும் போட ஆரம்பித்தான். இது அரசிக்கு தெரியவந்தது. இதனைப்பற்றி கிஷர்கானிடம் கேட்கும்போது தனக்கு அதைப்பற்றித் தெரியாதென்றும் யாரோ பகைவர்கள்தான் அவ்வாறு செய்திருக்கக்கூடுமென்றும் பதிலுரைத்தான். இதிலிருந்து வரவர அரசிக்கும் முதல் மந்திரியான கிஷர்கானுக்கும் பகை ஆரம்பமாயிற்று.

ஒருநாள் மூர்த்துஷா என்பவனை அரசி கொல்லும்படி கட்டளையிட்டதாக கடிதம் எழுதி, கை ஒப்பமிட்டு அனுப்பினான். அரசியின் உத்தரவென

காவலாளர்களும் அவனை கொலைபுரிந்தனர். இதனை அறிந்து மந்திரியிடம் அரசி கேட்கவும், அவன் முன்போலவே மறுத்துவிட்டான். உடனே இதனுண்மையைக் கண்டு பிடிப்பதுவரையிலும் அவனை மந்திரி பதவியினின்றும் நீக்கியிருக்கிறதென்று கட்டளை யிட்டாள். இதனாற் கோபங்கொண்ட மந்திரி அரசிக்கும் இளவரசருக்கும் பகையுட்டிவிட்டால் தனக்கு தப்ப வழியுண்டென ஒரு சூழ்ச்சி செய்ய ஆரம்பித்தான். அதற்கு துணையாக திலவர்கானையும் சிநேகம் பண்ணிக் கொண்டான். பின்னர், கீழே குறிப்பிடும் மாதிரியாக ஒரு கடிதம் வரைந்து சாந்த்பீபியின் கை ஒப்பமிட்டு இளவரசனிடம் திலவர்கானையும் அழைத்துக் கொண்டு போனான். அருமை, அப்பாஸ்கான்!

"இளவரசனான இப்ராஹிம் என்னிடம் நடந்துகொள்ளும் விதம் பிடிக்கவில்லை. அவன் துஷ்ட சகவாசத்தால் கெட்டுவிட்டான். இப்போது பிஜப்பூரின் எல்லா அதிகாரங்களும் என்னிடமிருப்பதால் அவனை சிம்மாதனத்தினின்றும் இறக்கி உன்னை அரியணையிலமர்த்த எண்ணங்கொண்டிருக்கிறேன்."

இக்கடிதத்தை அப்பாஸ்கானுக்கு அனுப்ப இராணி தன்னிடம் அனுப்பியிருப்பதாகச் சொல்லி இளவரசனிடம் கடிதத்தை கொடுத்தான். இப்ராஹிம் கடிதத்தை இருமுறை படித்தான். கை ஒப்பம் சாந்த்பீபியின் கை ஒப்பமாகவேயிருந்தது. நெஞ்சு படபடத்தது, கண் சிவந்தது, முகம் வெளுப்பதும் சிவப்பதுமாகயிருந்தது. என் செய்வதென கிஷர்கானிடம் ஆலோசனை கேட்டான். அவன் பயப்படவேண்டாமென்றும், தானும் திலவர்கானும் துணைபுரிவதாகவும், ஆனால் இராணி இங்கிருந்தால் ஒன்றும் இயலாதென்றும், சீக்கிரமாக அவளைச் சிறைசெய்ய வேண்டுமெனவும், ஆனால் இப்போது இளவரசன் இவ்விஷயங்களை அறிந்ததாக காட்டலாகாதென்றும், அப்பாஸ்கான் கையில் கடிதம் கிடைத்த பிறகு ஜனங்கள் முன்னிலையில் இராணியின் குற்றத்தை நிரூபிக்கவேண்டுமெனவும். யோசனை சொன்னான்.

அறிவிலும், ஆண்டிலும் இளைஞனான இளவரசன் இதற்கு இசைந்தனன். இராணியின் தன்மையையும் பெருங்குணத்தையும், இவ்வஞ்சகர் அவர்கள் பிற்கால வாழ்வுக்கு கட்டிடம் கட்டி தன்னை வலையில் விழச்செய்வதையும், சிறிதும் யோசிக்கவில்லை. போலிகளின் பாசாங்கை உண்மையென மதித்து அரசியை கொடியவளென்று எண்ணினான் அரசன்.

'கரைப்பார் கரைத்தால் கல்லுங் கரையும்' என்னும் பழமொழிக்கிலக்கானான்.

இப்ராஹிமிடமிருந்து அகன்ற இருவரும் அப்பாஸ்கானுக்கு கடிதத்தை அனுப்பினர். அப்பாஸ்கான் பிரித்து படித்தான். கண்களை நம்பவில்லை. பின்னர் இருமுறை படித்தான். கொண்டான் ஆனந்தம். ஆடினான், பாடினான். தன்னை இளவரசனாகவே மனோபாவனையால் அமைத்துக்கொண்டான். அதிக சந்தோஷத்தோடு அரசியின் அறையைநோக்கி கையில் கடிதத்துடன் வரலானான்.

சாந்த்பீபி தன் அறையிலிருந்து, கமீல்கானைப்போல் கிஷர்கானும் பாழை வரை யிருப்பதையும், அவனது அடாத செய்கைகளையும் எண்ணி பலவிதமான யோசனையிலாழ்ந்திருந்தாள். அப்போது திடீரென கூக்குரல் கேட்டது. அறையினின்றும் வெளியிற் வந்தாள். அப்பாஸ்கான் மந்திரியினின்று விழிப்பதும், இளவரசன் அதிகாரத்தொனியில் அப்பாஸ்கானை அதட்டி ஒரு கடிதத்தை வாங்கி படிப்பதையும் கண்டாள்.

(தொடரும்)

சோவியத் ருஷியாவில் பெண் தொழிலாளிகள்

சோவியத் ருஷ்யாவில் பெண்கள் முன்னேற்றம் ஏற்படுவதுபோல உலகில் எந்த நாட்டிலும் காணமுடியாது. சோவியத் சர்க்காரின் அடிப்படையான கொள்கை ஆண்கட்கும் பெண்கட்கும் சமமான அந்தஸ்து இருக்கவேண்டுமென்பதாகும். ஆதலால் தினந்தினம் பெண்கள் வளர்பிறைச் சந்திரனைப்போல் ஆற்றலிலும், ஆதிக்கத்திலும் ஆட்சிமுறையிலும் முன்னேறி வருகிறார்கள்.

தொழில் பகுதியை எடுத்துக்கொண்டால் ஆண்களைப்போலவே பெண்களும் பலமும் ஊக்கமும் பெற்று வருகிறார்கள் என்று காணலாம். இன்று ருஷ்யாவிலுள்ள தொழிலாளிகளிலும் தொழில் கொடுப்போரிலும் மூன்றிலொரு பங்கு பெண்களாவர். சென்ற (முதலாவது) ஐந்து வருடத்திட்டத்தின்போது பெண் தொழிலாளிகள் தொகை நூற்றுக்கு இரண்டரை விகிதம் பெருகிற்று. அப்பால் கடந்த மூன்று வருடங்களில் 35 லட்சம் பெண்கள் அதிகப்படியாகச் சேர்க்கப்பட்டிருக்கிறார்கள். எனில் இன்று பெண்தொழிலாளிகள் தொகை எந்த அளவுக்குப் பெருகி இருக்கக்கூடும்.

சமீபத்தில் நடைபெற்ற கக்ஷி மகா நாட்டில், தற்போதிய ருஷ்யச் சர்வாதிகாரியான ஸ்டாலின் பேசுகையில், கூட்டு விவசாய முறையில் விவசாய ஐக்கிய சங்கங்களின் தலைவிகளாக 6000 பேர் இருக்கின்றார்களென்றும், அவற்றின் நிர்வாகக் கமிட்டிகளின் அங்கத்தினர்களாக 60 ஆயிரம் பேர்களிருக்கின்றார்களென்றும், விவசாயபகுதிகளமைக்கும் வேலையில் ஒரு லட்சம் பேர் ஈடுபட்டிருக்கின்றார்களென்றும் இயந்திரக் கலப்பைகளோட்டும் டிரைவர்களாக 7000 பெண்களிருக்கின்றார்களென்றும் குறிப்பிட்டார். ஆ! எவ்வளவு பெரிய மாற்றம்! இதர தேசங்களில் கனவில் கூட இவ்வளவு பெருந்தொகையான பெண்கள் இவ்வளவு பலதர வேலைகளில் முன் வந்திருக்கமுடியுமா!

சுருக்கமாகக் கூறினால் இன்ஜினியர்களில் நூற்றுக்கு 32 பேர் பெண்கள், ரசாயன சாஸ்திரிகளில் நூற்றுக்கு 20 பேர் பெண்கள்; கைத்தொழில் ஆராய்ச்சியாளர்களில் பகுதிக்குமேல் பெண்கள். அவர்களோடு எத்தனையோ டிராம் வண்டியோட்டிகளும், மற்ற இஞ்ஜின்கள் ஓட்டுபவர்களும் சுரங்கத்தொழில் இஞ்ஜினியர்களும் எஃகுத் தொழிற்சாலைத் தலைவர்களும் பெண்களாவர்! எவ்வளவு பெரிய முன்னேற்றம்! 1928-ல் ஒரு ருஷ்யப்பத்திரிகை எழுதியபோது பெண்களிடையே தேர்ச்சியுற்ற எந்தத் தொழிலாளியையும் காணமுடியாது. ஆனால் இன்று நினைக்கமுடியாத முன்னேற்றம் பெண்களிடையே ஏற்பட்டுவிட்டது. போரில் வீரர்களாகவும், உடற்பயிற்சிப் போட்டிகளில் முதன்மையாகவும், விமானவோட்டிப் பந்தயத்தில் முதல் விருது பெறுபவராகவும், பெண்கள் காணப்படுகின்றார்கள் என்றால் அதிகம் என்ன சொல்லவேண்டும்?

இவ்வாறு பெண்கள் சோவியத் ருஷ்யாவில் முன்னேறுவதற்குக் காரணம் அங்குள்ள சட்டதிட்டங்களே. முதலாவது ஐந்துவருடத் திட்டமேற்படுத்தப்பட்டபோது பொருளாதார இலாகாத் தலைவர்கள் தொழில்கட்கு ஆண்களையும் பெண்களையும் சேர்ப்பதென்றும், தாய்மார்களான தொழிலாளிகளின் குழந்

தைகளைப் பாதுகாக்கத் தனியான நிலையங்களும் நர்சு (செவிலி) களும் கொடுத்து தவுவதென்றும் முடிவு செய்தார்கள். அன்றி ஆணாயினும் பெண்ணாயினும் எந்தத் தொழிற்சாலையிலும் சேர்த்துக்கொள்வதென்றும், சட்டம் செய்தார்கள். சோவியத் சர்க்காரின் ஏக உத்தேசம் நாட்டை எவ்வழியிலும் அதி விரைவில் கைத்தொழில், விவசாயமாகியவற்றினால் நிரப்பிச் சிறப்பித்துவிடவேண்டுமென்பதாகும். அவ்வுத்தேசத்திற்கேற்றாற்போல இயற்கையாயமைந்த நல்ல காடுகளும் பயிர் செய்யத் தகுந்த பிரதேசங்களும் ஏராள முள்ளன. ஆகவே அவர்கள் (ருஷ்யர்கள்) வேண்டுவதெல்லாம் தொழிலாளிகள் தான்!

ருஷ்யப்பெண்கள் முன்னேற்றத்தில் காணப்படும் மற்றொரு விஷயம் குறிப்பிடத் தகுந்ததாகும். ஏராளமான பெண்கள் கைத்தொழில் கலையாகியவை பயிற்றப்படும் சர்வகலாசாலைகளில் சேர்ந்துள்ளார்கள். சர்க்கார்த்திட்டக் கமிஷனர்கள் கணக்குப்படி சர்வகலாசாலை மாணவர்களில் நூற்றுக்கு 40 விகிதமும், இரண்டாவதாகக் கைத்தொழில் பாடசாலைகளில் நூற்றுக்கு 40 விகிதமும் பெண்களென்று தெரிகிறது. ஆனால் 1928-ல் இருந்த தொகையோ மிகமிகக் குறைவு-அதாவது 4 லட்சத்து 49 ஆயிரம் பேர்தான் மாணவர்கள். அது 1933-ல் 15 லட்சத்து 62 ஆயிரமாகப் பெருகிற்று.

வைத்தியக் கல்லூரிகளை எடுத்துப் பார்த்தால் நூற்றுக்கு 72 விகிதம் மாணவிகள் காணப்படுவர்! விவசாயக்கலாசாலைகளில் 31 விகிதம் பெண்கள் காணப்படுவர்! கைத்தொழில் பள்ளிக்கூடங்களில் 20 விகிதமே காணக்கூடும். இது ஒருபாலிருக்க, நாட்டின் போக்கைக் கவனித்தால பெண்கள் ஆடவரை விட முன்னேறிவிடப் பலபடியாலும், முயல்வதைக் காணலாம். இத்தகைய பெண்களின் ஆசை நிரந்தரமானதாயிருந்தாலும் சரி, தாற்காலிகமானதாயிருந்தாலும் சரி, இன்று சோவியத் ருஷ்யாவுக்கு ஆண் பெண்ணாகிய இருபாலாரினுடையவும் தொண்டு (ஊழியம்) தேவை. இன்னும் பல வருடங்கட்கும் அத்தேவை ஒழிந்துவிடாது என்று யூகிக்கலாம்.

எங்ஙனமானாலும் சோவியத் ருஷ்யா இதர தேசங்கள் பேச்சளவில், கற்பனையளவில், காகித அளவில் வைத்திருக்கும் ஒரு லட்சியத்தை நடைமுறையில் காண்பித்து உலகிற்கே ஒரு படிப்பினையைத் தருகின்றது. மற்றத் தேசங்கள் இதனைப்பார்த்து நடக்க வேண்டுவதாகும். மனிதர் குழாத்தில் நேர் பகுதியான பெண்களைத் தாழ்த்திப் பேதையர்களாக வைத்துவிட்டு ஒரு பகுதிமட்டிலும் பாடுபடுவதைவிட இருபகுதியும் ஒத்துழைத்தால் காரியசித்தி எளிதில் கைக்கூடுவதோடு வலிமையும் சௌகரியமும் அதிகரிக்கும்.

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நமது உலகம்

ஸ்ரீ வல்லபபாய் படேலின் புதல்வியாகிய மணி பென் படேல் அவர்கள் தண்டனைக்காலம் முடிவு அடையுமுன்பு ஜூலை 8-ந் தியதி விடுதலை செய்யப்பட்டாரென்று பெல்காம் செய்தியொன்றினால் தெரிகிறது.

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ஸ்ரீமதி மீராபென் ஜூலை 5-ந் தேதி லண்டனிலிருந்து பெர்மிங்ஹாமிற்குப் புறப்பட்டார்: ஆங்கிலேயர்கள் ஹரிஜன, கதர் இயக்கங்களைப்பற்றி அறிய அதிகமான ஊக்கம் காண்பிக்கின்றார்களாம்.

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குமாரமங்கலம் ஜமீன்தாரணி ஸ்ரீமதி ராதாபாய் சுப்பராயன் அவர்கள் இந்தியச் சட்டசபைத் தேர்தலில் கோயமுத்தூர், சேலம், வட ஆற்காடுத் தொகுதிக்கு ஓர் அபேக்ஷகராய் நிற்கிறார் என்று தெரிகிறது.

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தூத்துக்குடி பொழுதுபோக்குச் சங்கத்தாரின் காரியதரிசியாகிய ஸ்ரீமதி பொன்னுக்கண்ணு சாம்சன் அவர்கள் அவ்வூர் கௌரவ மாஜிஸ்திரேட்டாக நியமிக்கப்பட்டிருக்கிறார்.

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அப்கானிஸ்தானத்திலுள்ள காந்தஹாரில் ஷேர் ஆமத்கான் என்பவரது மனைவி ஒரு வாரகாலத்திற்குள் ஒரு பெண்ணையும் 3 குமாரர்களையும் ஈன்றாள். குழந்தைகளும், தாயும் சுகமாக யிருக்கிறார்களாம்.

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கிழக்கு ஆப்பிரிக்காவில் கென்யாபிரதேசத்தில் கிக்குயூஸ் என்ற ஒரு வகுப்பினர் சுதேசிகளாக இருக்கின்றனர். இவ்வகுப்புப் பெண்கள் ஆண்களைவிடக் குள்ளமாக இருந்தபோதிலும், ஆண்களைவிடக் கூடுதலான சுமையைச் சுமக்கும் சக்திவாய்ந்தவர்களாம். இதனால் பெரும் பாரங்களைப்பற்றிக் குறிப்பிடும்போது அவர்கள் "பெண்சுமடு" என்று சொல்வது வழக்கமாம்.

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ராட்டர்டாம் நகரில் சுயேச்சை காரியதரிசியான ஒரு ஸ்திரீ பாரிஸ்டர் ராஜத்துவேஷமாகப் பேசியதற்காகக் கைதுசெய்யப்பட்டார்.

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மதனபள்ளி கல்லூரி சேவாசங்கத்தார் ஆதிதிராவிட ஹிந்து குழந்தைகளுக்காக நடத்திவரும் இரவு பள்ளிக்கூடம் ஜூலை 12-ந் தியதி ஸ்ரீமதி கஸின்ஸ் அவர்களால் மீண்டும் ஆரம்பிக்கப்பட்டது.

8 வயதுள்ள முத்தம்மாள் என்னும் சிறுமி ஜூலை 14-ந்தியதி காலை தண்டையார்பேட்டையில் அவளது வீட்டில் மாண்டுகிடந்தாள். இது சம்பந்தமாக 30 வயதுள்ள ஏழுமலை என்பவனை சந்தேகத்தின்மீது கைதுசெய்து காவலில் வைத்திருக்கிறார்கள்.

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ஜினிவாவில் ஸ்ரீமதி சுப்பராயன் வேலை

ஏப்ரல்மாதம் முதலில் குழந்தைகள் பாதுகாப்பு கமிஷன் நடைபெற்றது. இதுவரை இந்தியாவின் சார்பாக எவரும் இக்கமிஷனில் கலந்துகொண்டதில்லை. இந்தியாவுக்கு அழைப்பும் கிடைத்ததில்லை. இந்தியாவிலே இந்திய பெண்மணிகள் க்ஷேமாபிவிருத்தி சம்பந்தமாக செய்துவரும் மேலான வேலையைக் கருதி இந்தியா சர்க்கார் இந்தியாவின் சார்பாக ஸ்ரீமதி சுப்பராயனை இக்கமிஷனுக்கு அனுப்பிவைத்தார்கள். அதில் சில காரியங்கள் ஸ்ரீமதி சுப்பராயன் அவர்களால் எடுத்துக்கூறப்பட்டது. அதாவது விபசாரத்திற்காக பெண்களையும் குழந்தைகளையும் விற்பதைப்பற்றிய விஷயத்தை பரிசீலனை செய்வது ஒன்று. மற்றொன்று குழந்தைகளின் பொது க்ஷேமத்தைப்பற்றி ஆலோசிப்பது. சுரக்கத்தின் அடியிலே பெண்களை எவ்வித வேலைக்கும் அமர்த்தாமல் தடுக்க ஓர் கமிட்டியை நியமித்தனர். இதைப்பற்றி கமிட்டிக்கு அவ்வப்போது தகவல்களைத் தெரிவிக்க ஸ்ரீமதி சுப்பராயனை ஏகமனதாக தேர்ந்தெடுத்திருக்கிறார்கள்.

இந்திய மாதர் சங்கம்
17-வது ஆண்டுவிழா

ஸ்திரீகளுக்கு புத்திமதி
ஸ்ரீமதி சரோஜனி தலைமையுரை
(சென்னை, ஆக., 12)

நேற்று மாலை சென்னை இந்திய மாதர் சங்கத்தின் 17-வது ஆண்டுவிழா ஸ்ரீமதி சரோஜனி நாயுடுவின் தலைமையில், பாந்தியன் தோட்டத்தில் ஓர் பெரிய ஆலமரத்தடியில் நடைபெற்றது. அநேக ஸ்திரீகள் கூட்டத்திற்கு விஜயம் செய்திருந்ததுடன், பல பிரபல ஆடவர்களும் விஜயம் செய்திருந்தது குறிப்பிடத் தக்கதாகும்.

கடவுள் வணக்கத்திற்கு பிறகு டாக்டர் (ஸ்ரீமதி முத்துலெட்சுமி ரெட்டி, ஸ்ரீமதி நாயுடுவுக்கு ஓர் வாழ்த்துப்பத்திரம் அளித்துக்கொடுத்தார். ஸ்திரீகளின் முன்னேற்றத்திற்காகவும், ஸ்திரீகளுடைய உரிமைகளுக்காகவும், அவர் காட்டியுள்ள சிறத்தை போற்றப்பட்டது.

உபசாரப்பத்திரத்தைப் பெற்றுக்கொண்டு வந்தனமளித்து ஸ்ரீமதி நாயுடு பின்வருமாறு பேசினர்:—

" இந்திய மாதர் சங்கம் சென்ற 17 வருடங்களாக அபிவிருத்தியடைந்து திருப்திகரமாக வேலை செய்துவருவதைப் பாராட்டுகிறேன். உங்கள் சங்கத்தில் எந்த ஜாதியினரும் எந்த வகுப்பினரும் சேர இடமிருப்பதற்கு மெச்சுகிறேன்".

"வெகு வருடங்களுக்கு முன்பு 1917-ம் வருடத்தில் சென்னைக்கு வந்து இந்திய மந்திரியிடம் தூது சென்று ஸ்திரீகளுக்கு ஓட்டுரிமை அளிக்கப்பட வேண்டுமென்று வற்புறுத்தினேன். வாக்குரிமை அளிக்கப்பட்டதால் பொது வேலைகளில் ஈடுபட ஸ்திரீகளுக்கும் அதிக சந்தர்ப்பங்கள் கிடைக்கும்".

"இங்கிலாந்தில் ஸ்திரீகள் இந்த உரிமையைப்பெற எவ்வளவோ கஷ்டங்களை யனுபவித்து, எவ்வளவோ தியாகங்களைச் செய்திருக்கின்றனர். ஆனல் இந்தியாவில் ஸ்திரீகள் இரத்தம் சிந்தாது வெகு சுலபமாக இந்த உரிமையைப் பெற்றுள்ளார்கள் என்பதை உங்களுக்கு ஞாபகமூட்ட விரும்புகிறேன். இந்தியாவில் ஸ்திரீகள் இயக்கத்திற்கு ஆடவர்கள் யாதொரு விதத்திலும் தடைகள் செய்யவேயில்லை".

கிழக்கும் மேற்கும் ஒன்றேடொன்று சேராது என்று சிலர் சொல்வதை நான் கேட்டுள்ளேன். இதை நான் நம்பவில்லை. வெளிப்படையாக சில வித்தியாசங்கள் இருக்கின்றனவேயொழிய ஸ்திரீகள் சம்பந்தப்பட்டவரை அவர்களைப் பிரிப்பது அசாத்தியமாகும்.

" ஸ்திரீ சமூகத்திற்குத் தொண்டு செய்வதிலும், அரசியல் அபிவிருத்தியிலும், இந்தியாவின் பெருமையைக் காப்பாற்றுவதிலும் உங்களுக்கு அதிக சிறத்தை என்று சொல்லியுள்ளீர்கள். இந்த விஷயத்தில் ஒவ்வொருவரும் செய்த

வேலைகள் என்ன என்பதை சற்று கவனித்துப்பாருங்கள். உடனே ஸ்திரீகள் இந்த துறைகளில் என்ன செய்யமுடியும் என்று பதிலளிக்கின்றனர். "நான் என்ன செய்யக்கூடும், எனக்கு குடும்பம் இருக்கிறது. குழந்தைகள் இருக்கின்றன. நாட்டுப்பெண் சொன்னபடி கேட்பதில்லை. எனக்கு அவகாசம் அதிகம் கிடையாது" என்று சொல்லிவிடுகிறார்கள். இந்த பதில் எல்லாம் ஒரு நாளும் ஒப்புக்கொள்ளப்படமாட்டாது. ஸ்திரீகள் அடக்கம், அச்சம், மடமை இந்த குணங்களால் முன் வரவில்லையென்று ஒருவரும் சொல்லமாட்டார்கள். இவை உண்மையில் சிறந்த குணங்கள் ஆகா".

"உலகத்தில் பெற்றோர்களில்லாத குழந்தைகள் பிறருடைய உதவியை எதிர்ப்பார்த்துக்கொண்டு வளரவில்லையா? இனி என் செய்வது, - எவ்வாறு உயிர் வாழ்வது என்று புருஷனையிழந்த இளம்மங்கையர் சதா கண்ணீர் வடித்துக் கொண்டிருக்கவில்லையா? இன்னும் எத்தனை ஸ்திரீகள் அறியாமை மேல் பட்டு தங்கள் அஞ்ஞானத்தை போக்க ஒருவருமில்லையே என்று வருந்துகின்றனர். அவர்களையெல்லாம் உங்களுடன் ஒப்பிட்டுப்பாருங்கள். உங்கள் நிலைமை மேலல்லவா".

"சுதேசியியக்கம் இருந்துவருவதை நீங்கள் கவனியுங்கள். காந்திஜி நூற்ற நூலை நீங்களும் நூற்கலாம். ஆனால் நூல் நூற்பதோடு சுதேச இயக்கம் பூர்த்தியாகிவிட்டதாக நான் கருதவில்லை. இந்நாட்டில் இன்று க்ஷீண நிலையில் இருந்து வரும் எல்லா கைத்தொழில்களுக்கும் புத்துயிர் அளிப்பதே சுதேசி இயக்கமாகும். இதுவே நமது நாட்டிலிருந்து வறுமையையும், பசிப்பிணியையும் ஓட்டி நம் நாட்டின் சிறந்த இலக்கியங்களையெல்லாம் உய்விக்கும் இயக்கமாகும். இந்த இயக்கத்தை அபிவிருத்தி செய்வது ஸ்திரீகளின் கடமையாகும்".

முடிவில் ஸ்திரீகள் தேசத்தின் முக்கிய அம்சம் என்பதை உணரவேண்டும். கேவலம் சாமானிய உணர்ச்சி இருந்தால் மட்டும் போதாது. தேசிய உணர்ச்சி என்பதில் அடிமைத்தனம் இருந்துவருகிறது. ஆனால் ஸ்திரீகள் தேசத்தின் ஓர் முக்கிய அம்சம் என்பதை அறிந்து நமது தேசத்திற்கு பலத்தை நீங்கள் அளிக்க முன் வரவேண்டும். ஏதாவது ஒரு துறையில் குடும்பசம்ரக்ஷணையிலோ, சுகாதாரத்திலோ, அரசியலிலோ, கல்வி போதிப்பதிலோ, சட்டம் படிப்பதிலோ, கட்டிடவேலைகளிலோ, சமூகவேலையிலோ, அதிக தேர்ச்சி பெற்றவர்களாக இருத்தல் வேண்டும்.

முடிவில் ஒவ்வொரு ஸ்திரீயிடத்தும் லட்சுமி, சரஸ்வதி, பார்வதி இம்மூன்று தெய்வங்களின் அம்சம் இருத்தல் வேண்டும். லக்ஷ்மிபோல் ஸ்திரீகள் நாட்டிற்கு பொருளையும் இன்பத்தையும் வழங்கவேண்டும். சரஸ்வதி போல் அறிவை வளர்க்கவேண்டும், பார்வதிபோல் எல்லா உயிர்களிடத்தும் அன்பும் பிரியமும், கருணையும் காட்டவேண்டும்.

பிறகு சங்கத்தின் வருடாந்தர அறிக்கை படிக்கப்பட்டது.

TELUGU

సరస్వతి.

సీ॥ వెల్లని జాబిల్లి చల్లని కాంతులు
తనదుకూలంబుతో – నెనసి వెలయ
వేల్పుటేటి పసిండి విరితమ్మి తండమ్ము
మొగము విలాసంబుతో – మేలమాడ
నలువ మోములనుండి వెలివచ్చు పలుకులు
చెలువ పల్కులతోడ – చెలిమి సేయ
మిన్నేట మిసమిస మెఱుఁగులీను మీనులగుంపు
కనుగవ కాంతితోఁ – గలకఁ జూపు॥

గీ॥ గట్లరాయఁ బట్టియుఁ గడలిపట్టి
గొలువ వెలియుంచ తేజిపై – వెలసి మిగుల
నీటుగను వీణమీటుచు – బాటబాడు
పలుకు జవరాలు మాకిచ్చు – బలుకు సరణి॥

సేవ.

పంచ భూతాత్మకమగు మానవదేహమును పరోపకారమునకై వినియోగించుట సమస్త మనుజులకును పరమ ధర్మమగును. దేశసేవజేసి జన్మమును పావనముజేసికొను మహాత్ములు మన భరతభూమిని పలువురున్నారు (గాంధి వంటివారు). దేహసౌఖ్యమునీడి, భార్యాపుత్రుల విడిచి, ఇల్లువాకిలి వదలి తిన తిండిలేక యిడుమలబడి, దేశ రక్షణార్థము గానకేగి గాసిలినవారు, ఘోరాజిని శత్రునిర్మూల మొనర్చిన వారు, వీరస్వర్గము గొన్నవారు, సింగపు గొదమలవంటి మేటిమగలు, రాజపుత్రవీరులు, భారత మాత కనుంగు పుత్రులనగు శౌర్యనిధు లెందరో వెలసిల్లియుండిరి.

లోకసేవజేయుటలో, నితరులకు సుఖము కలుగునట్లును, తన కపాయము వాటిల్లకుండు నట్లును జేయగలుగుటయే మిక్కిలి ప్రశస్తము. దేశసేవ జేయగోరువారు ముఖ్యముగ పరోపకారమే, ఎట్టివిధమైనను సరే, తన కానందము గలుగజేయునదిగ నుండునట్లెన్నవలెను. ఈశ్వరశక్తి సర్వవ్యాప్తము. అట్టి శక్తి మానవులద్వారా బహిర్గతమగుచుండును. లోకస్థితి నొనరించుటకు నియమింపబడిన యిట్టి యీశ్వరశక్తి తన మూలమునను బహిర్గతమగుచున్నదని దలంపవలెను. తానాశక్తికి నిమిత్తమాత్రుఁడని దలుపవలయునేగాని సర్వము తానే చేయుచున్నట్లెంచరాదు. అట్టి ఈశ్వర తత్వమునే యితరులయందును జూడవలెను. లోకమునకు తాను సేవజేయుచున్నట్లు విఱ్ఱవీగరాదు. తనవంటి వారనేకులున్నారని తెలిసికొనవలెను. ఈశ్వరశక్తి సర్వజనులయందును విభక్తమైయుండును. పరుల విషయమై తానేమి యెంచునో యేమి మాటలాడునో వారును నంతకు పూర్వము తన విషయమై తలచి మాటలాడియుందురని జ్ఞాపకముంచుకొనవలెను.

లోకసేవయందు పలువిధములగు నిందమల గుడువవలసియుండును గాని వాని నోర్చుకొని యత్నించవలెను. మన మితరులవలన నేవిధమైన కీడు జెందియున్నను వారికి చెడుగు జేయరాదు. దానివారధికదుఃఖమును జెందుదురని తెలిసి తన కష్టముల నోర్చియుండవలెను. లోకమున సకల జనులతో సమానముగ ప్రవర్తిల్లవలెను. సమదృష్టినుంచవలెను. తన కెవరియందయిన నధిక ప్రేమయున్న యెడల తన్మూలమున తనకును వారికిని మనస్స్థైర్యము చెడకుండునట్లు నడచుకొనవలెను. తానొనరించు సేవవలన నితరుల కుత్తేజము కలుగవలయునేగాని యన్యధా కాగూడదు. తనకంటె నితరులయందు పరోపకారబుద్ధి దేశసేవాపరాయణత యెక్కువగ నున్నవారిని జూచి యీర్ష్యవహింపరాదు. భగవచ్ఛక్తి తత్తద్గుణములుగా కొందఱియం దెక్కువగను కొందఱియందు తక్కువగను విరాజిల్లుచుండును. తన యల్పశక్తిచే జేయనోపని యుపకృతి తనకంటె నధిక సామర్థ్యముగల నితరులచే జేయబడినయెడల లోకమున కెక్కువ హితము కలుగునని సంతసింపవలెను. ఏవిధమైన సేవ జేయుటకు ననువుపడినప్పుడు వాని దప్పక జేసి, అట్టి యుపకారశక్తి ననుగ్రహించినందులకు కరుణామయుండగు నీశ్వరుని ధ్యానించి పూజింపవలెను. దానివలన నీశ్వరప్రీతిని బొందుటయేగాక, తచ్ఛక్తివృద్ధియగును. తాజేసిన మేలును విశేష ఫలదాయకమగును. తాజేయు లోకసేవచే తనకు యశస్సుగాని వేఱువిధమగు ప్రతిఫలముగాని నపేక్షింపరాదు. లోకము తనకు కృతజ్ఞతావాక్యములు బలుకలేదనియు, తన్ను గౌరవింపలేదనియు, ఖిన్నత బొందరాదు. తాను జేయు నుపకారము, సేవ మున్నగునని యాత్మకేగాని దేహమునకుగాదు. నోటనుండి కృతజ్ఞతావాక్యములు రాకున్నను, సకలాత్మలందంతర్యామియగు భగవంతుడు సంతసించును. ఆత్మ కృతజ్ఞతా భావమును వహించును.

లోకసేవజేయువాడు తానందఱిపట్ల ప్రేమజూపక తప్పదు. తా ప్రేమించునట్లు తనను లోకము ప్రేమించవలెనని యపేక్షింపరాదు. కొన్నిసమయములందు లోకముయొక్క విప్రియమునకును, తిట్లకును, కొట్లకునుగూడ పాల్పడవలసివచ్చును. దానిచే నిరుత్సాహము బొందగూడదు. తన మనస్సునందలి ప్రేమ నిష్కపటమైనచో నది యేకాలమందైనను లోకముయొక్క హృదయమున ప్రవేశించి ప్రీతిని జనింపజేయుట నిశ్చయము. మనోగత ప్రేమ చంచలముగా నుండకూడదు, అట్లయిన తనకును లోకమునకును బాధ కలుగును. పరులకు సేవజేయువానికి కొంతవఱకైనను మనోనిగ్రహ ముండవలెను. మనస్సును నిగ్రహింపజాలనివా డితరుల కుపకారము చేయలేడు. తన మనోభావము లెట్లుండునో యట్లే మనుజులు ప్రవర్తింతురు. దీని నిజమును విమర్శించి గనుగొని, సర్వదా భావోదయములను సర్వోత్తమముగా నుంచుకొనవలెను, అట్లయినయెడల సర్వోత్తమమైన సేవలజేయు శక్తిమంతుడగును. ఒక్కొక మానవ వ్యక్తియందును, భగవంతునియొక్క కళ యొక్కొక్క సుగుణముగా వ్యక్తమైయుండును. అట్టి సుగుణముల నారసి తన్మూలమున మేలుజేసినయెడల మహోత్తమమై విరాజిల్లును. సేవకు కాలదేశములతో పనిలేదు. జీవితకాలములో ప్రతియొక నిమిషమును నుపకారమునకు దగిన సమయమే. లోకసేవార్థము బద్ధకంకణులైనవారు సమయములు సందర్భములు వెదకుచుండరు. ప్రియకార్యము జేయుటకు సదా సమయము దొరకకున్నను, ఉపకారచింతన జేయుటకు వీలులేని సమయమే లేదు. మనుజుడు స్వప్రయోజనమును వీడినకొలది పరసేవ యభివృద్ధియగుచుండును. ఎందుకనగా తాజేయు ప్రతియొక యుపకారముచేతను వానికి పరోపకార సామర్థ్యము హెచ్చుచువచ్చును. మనుజుడు తానెవ్వరి కేవిధమున సహాయములేక హితముజేయ దలచునో వారాపద్ధతికి సమ్మతింపనియెడల వేఱువిధముగా వారికి సహాయము చేయవలెను. ఏలాగయిన నెవ్వరికైన నుపకరించుటయే యుద్దేశమై యుండవలెనుగాని అది యేరూపమైనను చింతలేదు. పూర్వపరిచితమున్నను లేకున్నను బాధపడుచుండువారికి వెంటనే సహాయము చేయవలెను. ఆపత్కాలమున నుండువారందఱు సహాయమునకు పాత్రులే. అట్టి సమయమున సిగ్గు జెందినచో లేక వెనుకంజవేసినచో సమయము తప్పిపోవును. సిగ్గే తుదకు గర్వముగా పరిణమించును. తాజేసిన యుపకృతినిదలచి తా నువ్విళ్లూరగూడదు. తనవలె నితరులు జేయుచుండుట లేదనియు తానే గొప్పవాడననియు నెంచరాదు. నేటిదినమున నే నింత సహా

యుము చేసితిని. ఎందఱు నాచే మేలుఁబొందిరి. అని యెప్పుడును తలంపరాదు. దానికి మారుగా నేను చేసినది చాల కొంచెము. లోకహితమునకొఱకు తమ జీవితములనుసహా సర్పింపజాలు మహామహానీయుల ముందు నేఁజేసిన దెంతమాత్రము. నేనింక యెంతో జేయవలసియున్నది. లోకముయొక్క దుఃఖములను, కష్టములను తగ్గించుటకుగాను నేఁజేసిన యత్నమెంతో యల్పము అని భావింపవలెను. సద్బోధనల నితరుల హృదయముల కెక్కింప దలచినచో తానా సద్బోధ ననుసరించి నడచుకొనవలెను. తనకంటె నెక్కుడుగ సేవజేయుచుండువారిని సర్వదా సత్కరించుచుండవలెను. లోకహితార్థము దేశ సేవార్థము పాటుబడి ప్రాణము లర్పించు మహనీయుల నుదాహరణముగ గైకొని పామరులకు జూపి వారి మనస్సునందు నుపకార బుద్ధి పుట్టింపవలెను.

మఱియు మానావమానములందు సమదృష్టి గలిగియుండవలెను. ఎందుకనగా అవమానముగాని మానముగాని గ్రహించునది మానవుని దేహము మనస్సులేగాని జీవుడుగాదు. తాను దేహముగాదనియు జీవుడనియు జ్ఞానము కలిగియుండిన మనుష్యుని మానావమానము జెందుట కవకాశము లేదు. మనస్సునకు కలుగు సుఖదుఃఖములు మానావమానములు నాత్మ నంటజాలవు తాను లోకసేవానిరతుడగుటచే తక్కినవారికంటె తా శ్రేష్ఠుడని యెప్పుడు భావించునో యప్పుడే సేవామార్గము నుండి జారిపోవును. అహంకార మన్నిటికంటె హానికరము. ఇతరులతో నేకీభవించి మన సన్మార్గములను వారి సదుద్దేశములను విభజించుకొనుచుండవలెను, ప్రత్యక్షముగానైనను, పరోక్షముగానైనను, తానువేరు. యితరులు వేరనియు తన యాక్రియలను వారి యాచరణలకును సరిపోదని యెంచరాదు. దానిచే సంఘసేవ సేయజాలడు. తాను ముందు చేయబోవుదాని నందరితో చెప్పుకొనుచుండరాదు. చెప్పి నడచుటకన్న నడచి చెప్పుట మేలు. చేసినదానిని చెప్పుకొనక మౌనముతో నుండుట సర్వోత్తమము.

సేవాదీక్ష బూనినవారు తన వ్రతము పూర్తియగుటకొఱకు తమ జీవిత సర్వస్వములను త్యాగము చేయుటకు సిద్ధముగా నుండవలెను. నష్టమైన సమయములందు పరితాపము బొందరాదు. ఒక్క మనుష్యుడు పలువిధములగు నుపకారములకు పాత్రుడైయుండవచ్చును. అతడు తన్ను యాచింపవచ్చును. యాచింపక పోవచ్చును. కాని వానికెట్టి సహాయ మవశ్యకమని యారసి వాని కద్దాని జేయవలెను. తాజేయు నుపకారము చేత సాధ్యమైనంతవఱకు వానికి తృప్తిగలుగునట్లు జేయవలెను. ఒక దినమున కొంత సేవ జేయునో ఆ దిన మంతే సుదినముగా భావింపబడును. ఒకరి కుపకారము జేయునపుడు వారి లోపముల నెన్నుచు దోషముల నారోపింపుచు నుపకారము చేయక మానుకొనరాదు వారియందు దోషములు లోపము లుండుటచేతనే వారి కుపకారము చేయు నవకాశ మేర్పడినదని తలచి యా దోషముల సాధ్యమైనంతవఱకు దిద్దుచు నుపకరింపవలెను. ముందు సుఖము కలుగజేయని దుఃఖము లేదు. అట్లే ముందు సుగుణముగా మారని లోపము లేదు.

తనకు ధనముగాని పనికరములుగాని సమయముగాని యుండినచో తానంతకంటె నెక్కుడుగ నుపకారము చేయుదుననియు యెంచరాదు. తనయందు యల్పసామగ్రులచే కించిత్ సహాయ మప్పుడే చేయుట మిక్కిలి ప్రయోజనకారియగును. ఇతరులయందు లేని సద్గుణమును తాను స్వభావమున ప్రదర్శించినచో నది యితరులకు చాల సహాయకరము. తనయొద్దనున్న సద్గుణములను తానే చెప్పుకొనగూడదు. ప్రవర్తనచే నితరుల గ్రహింపజేయవలెను. ఇతరులకొఱకు తాను పైవేషధారియై ప్రవర్తించరాదు. ప్రతిసమయము తన కర్తవ్యముగా భావించి పారమార్థిక బుద్ధితో నడచుకొనవలెను. పారమార్థికమైన యెడల దిన దినమునకు తనకు శాంతి, సంతోషము, సుఖము నతిశయిల్లుచుండును. డాంబికమైనచో దీనికి విరుద్ధముగ నుండును. సేవ తన శక్తికి తగినంత చేయవలెను గాని శక్తికి మీరి నడచుకొనుట యనుచితము. పరిగ్రహీతస్థితికి తగ్గట్టు చేయవలెనని నియమము లేదు. తన శక్తికొలది, యెంతజేసిన నంతవఱకు మేలు. తన కర్తవ్యము నెరవేర్చినట్లగును. ఎవరికైన సహాయపడ దలచినయెడల వారు తనపై

తిరస్కారము జూపిరేని, దానిచే నిరుత్సాహత జెందగూడదు. దానిని సెహనముగా గ్రైకొని ముందెప్పుడును సహాయము చేయుటలేదని తలంపరాదు. గావున మనఃపూర్వకముగా తన బుద్ధికి శక్తికి తగినగుణముగా సహకారపడి దేశసేవ, లోకసేవ, సంఘసేవ మున్నగునవి నిర్వర్తించినచో, నది తప్పక సత్ఫలము నొసంగును.

కమలం

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విన్నారా, శాస్త్రిలవారూ! ఆతని దవవలసిన దేముంది. ఇది కలికాల మహిమ, కలియుగమున నిటువంటి యధర్మములు జరుగుట సహజమే. ధర్మదేవత యొంటికాలితో నడుస్తోంది. అంటూ అగ్నిహోత్రావధానులవారు పేరయ్యశాస్త్రిలవారింటికి ప్రవేశించాడు.

శాస్త్రిలు:—అవధానులవారూ దయచేయండి. పాపం మీ రెప్పుడూ ధర్మము ధర్మము అని ధర్మసంస్థాపనకొఱకవతరించిన ధర్మమూర్తివలె బలుకుచుంటారు. ఈకాలమున ధర్మమంటే యేమిటి అధర్మమంటే యేమిటి అని యివన్ని యెవడికి తెలుసునండీ. ఏదో కడుపు కక్కుర్తికోసం గడించుకొని తినేవాళ్లకు, పోనీ మీరన్నమాట యెవర్ని గురించి.

అవ:—శాస్త్రిలవారూ! ఏమిటండీ యెంత కలికాలమన్నా పోనీ, అధమపక్షం యింటిలో తాము జేయుచున్న ధర్మాధర్మములు తమకు తెలియకపోయినా మీవంటి పెద్దలెవరైనా విజ్ఞాన సంపన్నులు చెప్పినా వినిపించుకోవాలి గదండి. కడుపు కక్కుర్తియని జపం తపం అగ్నిహోత్రం సంధ్యావందనాలు అన్ని నేటిగలిపేశారు గదా? ఇంకేముంది. తాను చెడ్డకోతి వనమంతా చెడిపినట్లు యింట్లో వాళ్లని యూళ్లో వాళ్లని చెఱుపుతారెందుకు? (అన్నాడు మండిపడుతూ)

శా:—అవధానులవారూ! తుదకావ్యక్తి యెవరో తెల్పలేదే. మీ యాగ్రహంచూస్తే నన్నే పరామర్శింప వచ్చినట్టుంది. నే నేంజేశానండీ.

అ:— పాపం మీరేమి జేశారనీ, ఎఱుగుదురు గదా నారాయణమూర్తి పంతులుగారిని.

శా:— ఓహో! వకీలు నారాయణమూర్తి పంతులుగారు.

అ:— అతడే తాను పెద్ద రిఫార్మరని పేరుబెట్టుకొని యూరంతా చెడుపుతున్నాడు. తుదకు తన కొంపకే నిప్పంటించుకొన జూచుచున్నాడు. పాడుమనిషి.

శా:— ఔనౌను నేనుకూడా విన్నాను, ఈ మధ్యనొక మహాసభలో బాల్యవివాహములను గూర్చి యిచ్చిన యుపన్యాసమును, అయిదు నిమిషాలక్కడనిలిచి వినలేకపోయాను సుమండీ, ఆయన వాదనలు బాల్యవివాహములు సరికావనుటగూర్చి. ఏవో నాలుగింగ్లీషు ముక్కలు నేర్వగానే తానే సర్వజ్ఞుడైనట్లు మాట్లాడుతాడండీ. బాల్యవివాహములు యుక్తముగాదని వేదాలలోకూడా యున్నదట. విన్నారా మీకూ నాకూ తెలియని వేదం అదేం వేదమండి. అతడు చదివిన వేదం, పట్టము వేదం.

అ:— దౌర్భాగ్యవేదం, ఇంకొకటి, ఈతడిట్లా కాకిలాగ అరస్తుంటాడే బాల్యవివాహాలు కూడదూ, విధవా వివాహాలు కావలే, స్త్రీలకు సమానహక్కులివ్వవాలీ, చదువు చెప్పించాలీ అని యేమేమో, దీనిచే నేం ప్రయోజనం మనయూళ్లో నొకడైనా వాడిమాట విని నడిచినాడా!

శా:— ఒకడికి తల తిరుగుడైతే అందరికీ తిరుగుతుందండీ! ఏమో పెద్దమనిషిగదా యని విన్నావా యూరకున్నారు. ధనమహిమ. మనవంటి వారెవరైన నిట్టిమాటలాడిన చెప్పుచ్చుకొట్టరూ.

అ:— ఎవరూ వినలేదనే యిప్పుడు తానుజేసి అందరికి త్రోవజూపుతున్నాడు కాబోలు.

శా:— ఏంజేశాడు.

అ:— ఎఱుగుదురుగదా ఆయన కొక కూతురుంది, కమలని.

శా:— ఆ.

అ:— దానికి పదాన్నోల్లో ఏడు వచ్చినది. దాని నిప్పుడు గవర్నమెంటు స్కూలులో తర్డుఫారములో చేర్పించాడటండీ చదువుకోటకు. ఇదేం ధర్మమండీ!

శా:—అన్యాయము.

అ:—ఇదివరకింట్లో మేస్టరుగారిచే ఇంగ్లీషు చెప్పించేవాడు లెండీ. బంధువులు తెలిసీ తెలియనట్టూరకుండేవారు. పోని పసిపిల్లగదాయని, ఇప్పుడు ఇంత పెద్దపిల్లని బడికి పంపడమెందుకండీ ఇకనీమీదామె చదివి యేంజేయును.

శా:—పోనీ మనకెందుకా ఖర్మం విన్నవారికీ కన్నవారికీకూడ పాపం సోకుతుంది.

అవధానులు పూర్వాచార పరాయణుడు, అతని కీకాలపు యీలవాట్లు, సంస్కరణలు ఏమీ యిష్టములేదు. బ్రాహ్మణార్థముచే దినములు గడుపుకుంటాడు. వీధిబడికి పంతులు, పిల్లలకి పాఠము చెప్పి, ఒక్కొక్కరిచే నాలుగణాలు పుచ్చుకొంటాడు. కాయలు కూరలు, నెయ్యి, పాలు, సొలుడు బియ్యం ఇవన్నీ పిల్లల తలితండ్రులనద్దనుంచి రాబట్టుకొనేవాడు.

శాస్త్రులు జ్యోతిషమున నిపుణుడని పేరుపొందినవాడేగానీ సూర్యుడికి శుక్రుడు తమ్ముడని చెప్పగలిగినంత గట్టివాడు. ఆయూరి కాత డొకడే యగుటచే నాతని జ్యోతిషం అమోఘమైంది. తప్పో ఒప్పో దేవుడికెఱుక. అతనికి కావలసినది రోజుకు నాలుగణాల డబ్బులు.

నారాయణమూర్తి పంతులవారు పెద్దమనిషి. చదువుకున్నవాడు ఇంగ్లీషు మాత్రమేగాక ఆంధ్రము, సంస్కృతములోను పరిచయముగలడు. వకీలుద్యోగము జేయుచుండెను. గొప్పసంఘ సంస్కర్త అతనిభార్య సుగుణవతి, సార్థకనామ, భర్తకనువగు భార్య. విద్యావంతురాలు. ఆయనకొక కూతురు. పేరు కమల చిన్నతనమందే వివాహమయి భర్త పోవటంవల్ల తల్లితండ్రుల కామెను జూచినపుడెల్ల మనస్సు కరగుచుండెను. ఆమెకింట్లోనే తెనుగు, ఇంగ్లీషు, సంస్కృతము చెప్పించుచుండెను పంతులుగారు బడికిపంపితే పదుగురు తన్ను పిచ్చికుక్కలులాగు పట్టుకొని పీకుతారనీ, మధ్యను తల్లి ముసలామె ఛీవాట్లు పెట్టుతుంటుంది. ఆవిడమూలాన్నే కమల కిట్టిదశ కలిగింది. ఈమె ఇప్పుడు పరలోకమున కేగి యూరుమాసములైంది. కమలకు మంచికాల ముదయమైంది.

(2)

అప్పుడు వసంతకాలం. మదరాసులో కాలేజీలు స్కూళ్లు అన్నిటిలో పరీక్షలైపోయినవని విద్యార్థులకు గొప్ప పండుగులాగుంది. ప్యాసో ఫెయిలో యింక ఒకనెలకుగాని తెలియదు కాలేజీ వాళ్లకు ఇంకేముంది విచారం తమ తమ యూళ్లకు ఉత్సవాలుకు మళ్లేగుంపులు గుంపులుగా రైలెక్కుతున్నారు. విద్యార్థులు. కలకత్తా మెయిలుబండి పెట్టెలో యింటర్ క్లాసులో మహాగొప్ప చక్కాపదిమంది. ట్రంకులు ప్రక్కలు మరచెంబులు దిండుకొని పోయిఉన్నాయి. ట్రెయిన్ కదలేసరికొచ్చాడొకమనిషి ఆ పెట్టెదగ్గఱికి. గార్డు సిగ్నల్ ఇచ్చాడు బండి ఎక్కబోయేటప్పటికి బండిలోనివాళ్లాతని లోనికి రానిచ్చారుకారు, పక్కబండికి వెళ్లవయ్యా అన్నాడొకాయన. ఇప్పుడే యూపిరి తిరగటం లేదన్నాడింకొకడు. వాట్ ఇస్ దిస్ న్యూసెన్సు అన్నాడొకడు. ఇంతలో పెట్టె చివర నున్నాతడు కిటికి దగ్గఱకొచ్చాడు. చూడటంతోనే ఆ రామమోహన్ గెటిన్ గెటిన్ అంటూ అందరి నావలకుత్రోసి తలుపు తెరిచాడు. రామమోహను లోనికొచ్చాడు. ట్రంకు బెడ్డింగుతో అందరొకర్నొకర్ని చూచి నిర్ఘాంతపోయారు. బండి కదిలింది. ఎవరిచోట వారు చిటుక్కుమనక కూర్చుండిరి, ప్రసాదరావు రామమోహనునికి తన స్థలమున చోటొసంగెను.

రా:—ఏమీ ప్రసాద్. నీవు ఈ ట్రెయినుకు వెళ్లేసంగతి ఒకమాటైనా అన్నావుగాదు మిత్రులన నీవంటివాళ్లే యుండాలినుమా.

ప్ర:—రామ్, ప్లీస్ ఎక్స్క్యూజ్ మి అనగానే యాతనిముఖం వికాసరహితమైంది. ఇక మాటలాడలేదు. జేబులోనుంచి ఒక యుత్తరందీసి జూపాడు. దానిలో మూడేమాటలున్నవి. ఫాదర్ డేంజరస్ స్టార్ట్ ఎట్ ఒన్స్ రెస్ట్ ఇన్ పెర్సన్, అని.

దాన్ని చూట్టంతోనే రాము, అయ్యోపాపం నేనిది తెలియక తమాషాగా అన్నదానికి క్షమించు అన్నాడు. ఇక ఎవ్వరు మాట్లాడలేదు. ప్రసాదరావు ప్రపంచంలో లేనట్లున్నాడు. ఆలోచనా సముద్రములో మునిగిపోయాడు.

ప్రసాదరావు జగ్గంపేట డిప్యూటీ కలెక్టరుగారి యేకపుత్రుడు మదరాసులో చదువుకోసం వచ్చాడు ఇప్పుడు బి.యే. పరీక్షయైంది, ఫలితములు తెలియవు. ఇంతలో నీ కబురు రావడంచేత మిత్రులకు ప్రాణ మిత్రుడగు రామమోహనునికికూడా చెప్పలేదు, వెంటనే రయిలెక్కాడు.

రామమోహను డాయనారికి, ఎనిమిది మైళ్ల దూరముననున్న తిమ్మారెడ్డిపేటలో నున్నాడు. తల్లితండ్రులు చిన్నతనముననే గతించారు. ఆ యూళ్లో కొంత భూస్థితికలదు. మేనమామ యింటివద్ద పెరిగాడు. ప్రసాదరావుతో చిన్నప్పటినుంచి చదువుకొన్నాడు. ప్రసాదరావు మదరాసుకు వెళ్లిపోవునపుడు ఈతడు 5 వ ఫారములో నుండుటచే నాతనితో వెళ్లలేదు. మఱిరెండేళ్లకు చెన్నపురికి వచ్చాడు. ఇప్పుడీతడు ఇంటరుమీడియేటు.

రామమోహనుడు సుగుణవంతుడు. మంచి యాకారము కలవాడు. పనులందు పట్టుదల గలవాడు. మర్యాదపరుడు. ప్రసాదరావు కొంచము నల్లని బక్క మనిషి. ఐనను అనాకారిగాడు. చూపునకు బాగానే యుంటాడు. నవనాగరకతగలవాడు. తండ్రి కొక్కడే తనయుడు. గనుక తనకేది తక్కువకాకుండా జరుగుచుండేది. రామమోహనునికి చాలా విషయములందు సాయ మొనర్చినవాడు.

(3)

కమల స్కూలు ఫైనలు ప్యాసయింది. ఈ సంగతి ఆమె . తలితండ్రులకు తప్ప తక్కినవారికసహ్యం. ఊళ్లోని సంఘ సంస్కర్తలు పంతులవారికి కంగ్రాడ్యులేషన్స్ చెప్పారుగాని లోలోపల సణుగు గొణుగు మానలేదు. ఊరంతా ఇదేమాట. అవధానులు శాస్త్రిలు మరల కలిశారు.

అ:—శాస్త్రిలవారూ! చివరకు మన మనుకొన్నంతైంది. విన్నారుగా.

శా:—ఔనౌను. ఆ విధవ స్కూలు ఫైనలులో ఫస్టుక్లాసులో పాసయిందటకూడాను. ఇదెక్కడి యన్యాయమండీ. విధవముండను తలగొరిగించక యింట్లో నుంచుకోవటం. రోజూ దానిముఖాన్న వాలుటకన్నా నింకేమి మహాపాతకం కావాలి. అగ్గూ పిగ్గూ లేక యొంటరిగా బడికి పంపటం గుడిఎద్దులాగ అది వీధి వెంబడి వెళ్లుతూ వస్తూవుంటే నలుగురు చూచి ఏమంటారో అనే భయమైనా లేదే వాడికి.

అ:—ఇదేనండి సంఘ సంస్కరణము అనిపేరు. కులధర్మమూ ఇది, కులధర్మము పాడై పోయినప్పుడేమిగతి తెలుసునుగదా. అధర్మాభిభవాత్కృష్ణ ప్రదుష్యన్తికులస్త్రియః, అన్నాడు భగవంతుడు, వీళ్లే వారికి దారి చూపుతుంటే ఇక వాళ్ల ననవలసినదేముంది.

శా:—పోనీ యింతటితో నిలుపుతాడా. ఇంకా పైకేదానా ఆలోచించాడా.

అ:—ఏమోనండి తలచుకొన్న భగ్గున మండుతుంది. వాడు బ్రతుకుతాడు చస్తాడు వాణ్ణి గురించికాదు. కులమువారమునుగదా. వాడి కులం చెడితే మనకులం చెడ్డట్టుగదా. రేపందరినోట్లో బడతాము. ఇంతకూ వాడింకేయూరనన్నాయుండి యేడవకూడదా.

శా:—ధనమహిమ. కలికాలమహిమ. మనమేం చేయగలము.

అ:—ఇంతటితో వదలక యింక మదరాసుకు పంపి కాలేజిలో చేర్పించబోతాడని విన్నాను. ఎంత సాహసమో చూడండి.

శా:—శాంతం పాపం శాంతం పాపం అని చెవులు మూసుకొనును. మనము చేయకబోయినను పాపుల చరిత్ర చెప్పుకొన్నను వారి పాపం మనకు సంక్రమించును. మనకెందుకీగొడవ. పదండి.

(4)

సాయంత్రం నాలుగుగంటలుండును. ఎవరో తలుపు తట్టారు. ప్రసాదరావు తండ్రి పరలోకమున కేగి పదిరోజులైనవి, తలుపు తెరువబడినది. నారాయణమూర్తి లోపలికొచ్చారు, ప్రసాదరావు సోఫాపై చతికిలబడియున్నాడు. ముఖము తేజోవిహీనమైయున్నది. వేడి నిట్టూర్పులు పుచ్చుచున్నాడు, ఎదురుగ మోహనుడు కుర్చీపై కూర్చున్నాడు. ఎవ్వరును పలుకలేదు. నారాయణరావును జూచినదే ప్రసాదరావున కెక్కడలేని దుఃఖము వచ్చినది. చిన్నపిల్లవలె వెక్కి వెక్కి ఏడ్వసాగెను.

నా:—ప్రసాదరావూ! దైవగతికి వగవకూడదునుమా. నీవు చదువుకొన్నవాడవైతివి తల్లికి నీవు ధైర్యము చెప్పటమాని ఇదేమి. అని కొంతసేపు పరామర్శించి వెళ్ళాడు. కొన్నాళ్లకాతని దుఃఖము కొంత తగ్గినది. నారాయణమూర్తియింటికొచ్చాడొకనాడు. తలుపు వేసివుండినది, తట్టాడు. కమల వచ్చి తలుపు తీసింది. ప్రసాదరావు కమలను చిన్నప్పుడు చూచినదే, ఇప్పుడు చూడగనే అతని కొకవిధ భావం తోచింది. అతని చూడగనే కమల చటుక్కున లోపలికెళ్ళిపోయింది. ప్రసాదరావు పంతులవారితో కొంతసేపు మాట్లాడి వెళ్లిపోయెను.

నాటిసాయంత్రం మోహన ప్రసాదులు ఏటియొడ్డున షికారు వెళ్లుచుండిరి. ప్రసాదుని మనస్సు యాతనిలో లేనట్లు కనపడ్డది మోహనునికి యాతని సంభాషణవలన. ఒకవేళ తన తండ్రి మరణమును గూర్చి ముందు ముందు తన దినములగూర్చి యోచించుచున్నాడేమోయని అనుకొనెను గాని అతని వాక్యమట్లులేదు. మనోపటమున నేదో వికాస దృశ్యములు గనుచున్నట్లుండెను, ఇట్లు వారు కొంత దూరము నడిచిరి. రామమోహనుడు వాని గనుగొన నెన్నో ప్రశ్నలు వేసెనుగాని తెలియజాలడయ్యె. ఈ క్రొత్త మార్పున కేమి కారణము?

నాడు సోమవారం, పైగ నమావాస్య. ఆ యూరిలోని స్త్రీలు పడుచులు తండోపతండముగా చేత పుష్పాలు, పండ్లు, కుంకుమ, పసుపు, మొదలగు పూజాద్రవ్యములతో నేటియొడ్డునకే వచ్చుచున్నారు. వీరందరెక్కడికి వెళ్లుచున్నారని రామమోహన ప్రసాదరావులు జూచుచుండిరి. ఏటియొడ్డుననున్న అశ్వత్థప్రదక్షిణమునకని తుదకు తెలియవచ్చెను.

ప్రసాదరావునకు తానచ్చట కొంచెము ఉండవలెనని కోరిక గలిగెను. ఆడవాళ్లు వచ్చుదారి నడుమ తానుండుట సమంజసము గాదని మోహనుడాతని మరలింపజూచెను గాని—అతని మాటలు వాని చెవికెక్కలేదు. ఎవరో ఒక వ్యక్తికొరకై తాను నిరీక్షించుచున్నాడని యనుమానించెను. అది నిజమే. కొంచెము సేపటికి కమలయు నామె తల్లియు గుంపులతో వచ్చిరి. ప్రసాదరావు మోహనులు వారిం జూచుచుండిరి. ప్రసాదరావు మనస్సు వానిలో లేదు. ఎంతో యాకర్షింపబడియుండెను. కమలయొక్క నవ యౌవన కోమలగాత్రము, మన్మథునికాంతిని బోలిన కనుబొమలు, చంద్రుని తిరస్కరించు ముఖమండలము, మేలిమి బంగారువంటి దేహచ్ఛాయ యన్నియు నెంతో యింపుగొల్పుచుండెను. మోహనుడు దారి విడిచిపోవ నెంతో గింజుకొని బతిమాలుకొన్నవాడివలె నాచెట్టునకు పది పండ్రెండు గజముల దూరముననున్న బండరాతిపై కూర్చుండెను. అతని మనస్సున క్రొత్త భావ ముదయించెను. పూజ ప్రదక్షిణము ముగియగనే సుగుణవతి కూతురుతో యింటిదారి బట్టెను. దారిని గూర్చుండిన వీరిద్దరిని వారు చూడక తప్పినదిగాదు కమల యిద్దరి నొకమారు చూచెనుగాని మోహనుపై కటాక్ష వీక్షణము నెరపి యటు వెడలిపోయెను.

(5)

ఊరిలో పలువురు పలు తెఱుగుల బలుకుచున్నారు. నారాయణమూర్తిని వెలివేస్తారనే వారు. సమయంవస్తే అందరాతనిమాటే యాదరిస్తారనేవారు. ఆయూరనిక నాతడుండడనేవారు సిగ్గుమాలినవారెక్కడుండిన నేమియనువారు. ఎమేమో ఒకటిగాదు. రెండుగాదు నోటికి తీగంలేదు. కుండను మూకుడుందిగాని; మరల అవధానులు శాస్త్రిలుగలిసారు.

శా:—అవధానులవారూ, దయచేయండి.

అ:—శాస్త్రిలవారూ! ఏమి యేదో యొకవిధంబుగా కనబడుతున్నారు?

శా:—ఏమి లేదండి. నేడు మధ్యాహ్న భోజనం ఆచార్యులవారింట జరిగినదిగదా. అప్పటినుండియు దేహమేమియు బాగులేదు. కడుపులో రాలువేసినట్టుగా వుంది.

అ:—ఆ! అంతేగదూ! నే నేమోయనుకున్నాను. ఒక్క సంగతి విన్నారా? రేపు సాయంత్రం నారాయణమూర్తి యింట్లో టీ పార్టీయట.

శా:—అంటే.

అ:—అంటే స్నేహితులను, ఊళ్లో పెద్ద మనుష్యులను పిలచి కాఫీ పలహారము తాంబూలము పంచిపెట్టుట.

శా:—ఎందుకూ. ఎవరికైనా పెండ్లా యేమి. దక్షిణ లిస్తారా?

అ:— దక్షిణ లివ్వరు. పెండ్లిగాదు. ఈ కాలములో ఎవరయినా ఒకరు గొప్పపనిజేసితే వారిని మెచ్చుకుంటూ జనులకు తెలియజేసివారిని సన్మానించుటకోసం యిటువంటి పార్టీలని.

శా:—ఇప్పుడీ నారాయణమూర్తి యేం గొప్పపనిజేశాడట. కులం చెడగొట్టుకొని మనవంటి వాళ్లకగౌరవము తెచ్చిపెట్టుచున్నాడే యిదా గొప్పపని.

అ:—అదిగాదు. నారాయణమూర్తిగారు ప్రసాదరావును గౌరవించడానికిస్తాడీపార్టీ. అతడు ఫస్టుక్లాసులో బి. యే. ప్యాసైనాడని మనవారిలో నాతడే మొట్టమొదటి గ్రాడ్యుయేటని.

శా:—అలాగా! అట్లయిన మీరు వెళ్లుతారా!

ప్ర:—అచ్చే, అక్కడికి కేవలము వెళ్లుతాడండీ, బ్రాహ్మలు, శూద్రులు, స్త్రీలు, పురుషులు, మాలలు, తురకలు అను వ్యత్యాసంలేక అంతా యేకంగా కూర్చొని తినేతావుకి.

శా:—హా పాపం మహాపాపం.

(ఇంతలో ఒక జవాను ప్రవేశించును. శాస్త్రిలవారికి అవధానులవారికి చెరి యొక యుత్తర మిచ్చిపోవును. శాస్త్రిలు విప్పిచూచును.)

శా:—అవధానులవారూ! ఇదేమండీ, ఇది పెండ్లి టికెట్టులాగుంది. ఎవరిదో కొంచెం చెప్పండి చదివి.

అ:—(విప్పిచూచి) కాదండోయ్. ఇది టీపార్టీకి ఇన్విటేషన్ కార్డండీ. మిమ్మును నన్ను నీవిందుకు పిలచారు రమ్మని.

శా:—చూచారా వాడి పొగరు పోతుతనం. తాను చెడ్డకోతి కులమంతా చెరిపిందట. కొంచెమయినా జంకులేక శుద్ధవైదికులగు మనలను పిలుస్తాడు. వీడి దుంపతెగ.

అ:—ఏమో బంధువులుగదా అని అందరికీ పంపి మనకు పంపకపోతే కోపంవస్తుందేమో నని. మీ కిష్టములేక వెళ్లకపోయిన దోషములేదు. వెళ్లితే యేమేమి జరుగునో చూచిరావచ్చును.

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ప్రసాదరావు తండ్రి మరణించి రెండు మాసములైంది. అతని దుఃఖము కొద్దిగ నుపశమించినది. కాలేజీలు తెరువబడు రోజులు వచ్చినవి. అతడు ఫస్టుక్లాసులో పాసయినాడని నారాయణరావు యూరివారినందరినిబిలచి యాతని గౌరవించడానికి పార్టీ జేట్టాడు. ఎంత వైదికులైన నేమి

బ్రాహ్మణ జనప్రియా! వెనుకమూర్తి విరచినను, లిండికి వెనుక బోవువాడెవడు? అంతయును జయప్రదముగ జరిగినది. ప్రసాదరావు పయనమైనాడు మోహనునితో అతని తల్లి అన్నగారింటనున్నది. మేనమామ ప్రసాదరావును బంపుటకు రైలుకాడికి వొచ్చాడు. టిక్కెట్లుకొని సామానులతో ప్రసాదమోహనులు ఇంటర్ క్లాసులో జేరారు. రైలు పోసయింది. మోహను డాలోచనామగ్నుడైనాడు,

ప్ర:— మోహన్ ఏమి ఆలోచించుచున్నావు?

మో:— ఏమియును లేదు.

ప్ర:— తెలుసును నీవు కొన్ని రోజులనుండి సరిగా నాతో మాట్లాడవు. ఏదో రహస్యమున్నది నీ మనసులో నీవు ఇంటర్ మీడియేట్ పాసయిన సంగతి తెలిసినప్పుడుకూడా నాతో సంతోషంగా మాట్లాడలేదు. నా తండ్రి మరణించి నన్నొంటరిగా విడచిపెట్టెను. మాయమ్మ మేనమామయింట నున్నది. అట్లుండియు నాకింత విచారములేదు. నీ మనస్సులోని రహస్యమేమిటో చెప్పుము.

మో:— నాకేమియును లేదు, ప్రసాద్ నీకు తండ్రిలేని లోపము నిజమేగాని ధనవంతుడవు నీకేమి కొదువ. నీ మైత్రి యున్నంతవరకు నాకేమియు కొరత లేదు. ఆరోజున నారాయణమూర్తిగారిచ్చిన పార్టీకి చాలమంది వచ్చిరిసుమా.

ప్ర:— అవును. మొదట నీ గ్రామంలో అందరం ఛాందసులంగదా. ఎవరు వస్తాడనుకున్నారు. తుదకన్ని వర్ణములవారును వచ్చి గలిసారు. నారాయణమూర్తిగారు చాల పాపులర్ ఐనారు మంచిమనస్సు గలవాడు. పురాతన దురాచారముల నణచుటకు నిక్కముగ పాటుపడువాడాయెనే.

మో:— కమల నింకను చదివించినట్లు విన్నాను, నిజమే.

ప్ర:— ఔను. ఆమె రూపలావణ్యాదులకు తగ్గట్టు విద్యకూడ యుండిననే బాగుండును

మో:— ఆమెను తగు వరునకిచ్చి పునర్వివాహము చేయునట్లుగూడ విన్నాను. వరుడు మంచి చక్కనివాడు, చదువుకొన్నవాడు, ధనికుడనియు విన్నాను. అప్పటికి నీ రూపమే నామనస్సున ప్రతిఫలించినదిసుమా. నీవును ఆరోజున.

ప్ర:— మోహనరావూ! ఏమి యీ వేళాకోళము—చాలు చాలు, నీకేం మతిపోయిందా. ఎప్పుడూ నీకీ పరిహాసమే. ఆరోజున నాకు నిన్నే కడగంటి చూపులతో కటాక్షించి వెళ్లింది తెలుసునా?

కమలిప్పుడు క్వీన్ మేరీ కలాశాలలో ఇంటర్మీడియేట్ చదువుతుంది. నారాయణమూర్తిగా రప్పుడప్పుడువచ్చి కుమార్తెనుచూచి పోవుచున్నాడు. ఈ సంగతి మోహనరావు ప్రసాదులకు తెలియును. ఒకమారు నారాయణమూర్తితో గలసి కమలను చూడబోయిరి. తర్వాత వా రప్పుడప్పుడామెను గలిసికొనుచుండిరి. నారాయణమూర్తి వారి కడ్డుబడకుండినది వారికొక సంతోషము.

ప్రసాదరావున కంత కంత కామెపై యొకవిధమగు ప్రేమ హెచ్చుచుండెను. ఆమె నిష్కలుష మనస్సుతో వానిని సోదరునివలె భావించి మాటలాడునది. మోహనుని నిరాడంబర ప్రవర్తన యామె మనస్సునకు వచ్చియుండెను. వానితో నామె యతి స్వేచ్ఛగ మాటలాడుచుండెను ప్రసాదరావిడిగని మొదలు మోహనుని తనవెంట దీసుకొనిపోవుట మానివైచెను. మోహను డది గ్రహించి యా విషయమై తలపెట్టుటయే లేదు. కమల యింను మోహనుని సమక్షమున నెంత స్వేచ్ఛగా మాటలాడునో అట్లిప్పుడు మాట్లాడుటలేదు. కొన్ని సమయములందామె దర్శనము వానికి లభించకుండెను. ఒకనాడామె తనగదిలో నొంటిగ గూర్చుండియుండెను. తపాలావా డామెకొక యుత్తరమిచ్చి పోయెను. ఆమె దాని విప్పిచూచెను. అది మోహనరావువద్దనుండి వచ్చెను. తనకు కొన్నిరోజులుగా దేహము సౌఖ్యముగా లేదనియు నాకారణమున నాతడామెను జూడరాలేదనియు వీలైనచో నామె యొకమారు తన్నువచ్చి చూడవలసినదనియు ఈ సంగతి ప్రసాదున కెఱింగింపవలదని నాతడు గడు మర్యాదతో వ్రాసియుండెను. ప్రసాదరావు నొకటి రెండుమారులామె మోహను డేల రాలేదని

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యడిగెను గాని వాడు సరియగు బదులేమి చెప్పలేదు. తుద కాతని జబ్బుసంగతి కూడా తెలుపలేదు. వాని ననసూయా పిశాచ మావేశించినది యామె గ్రహించెను. నాటిసాయంకాల మామె మోహనుని చూడబోయెను. అతని గదిలో నెవ్వరును లేరు. ఒంటరిగ నాతడు పడకపై బడియుండెను. కమల మెల్లగ నాతని దగ్గరకు వెళ్లి చూచెను. జ్వరము తీవ్రముగ గాయుచుండెను. సందడిచేయక నామె దగ్గర నిలువబడియుండెను. కొంతసేపటి కాతడు కన్నులు తెరచి చూచెను.

కమల:—మోహనా! ఎన్నాళ్లనుండి నీవిట్లు స్వస్థుడవై యున్నావు.

మో:—పదిరోజులనుండి.

క:—మందు పుచ్చుకొనుచున్నావా?

మో:—లేదు.

క:—ప్రసాదరావెక్కడ?

మో:—తెలియదు వాడిచ్చటకువచ్చి సుమారు 15 రోజులైంది. మున్ను నాకు జబ్బుచేసిన తర్వాత ఒకనాటి సాయంత్రము వచ్చి చూచినాడు. మరల తొందరగా వెళ్లిపోయినాడు. మళ్లీ రాలేదు.

క:—నీ వొంటరిగా నేమిచేయుచుంటివి నాకు ముందే తెలుపరాదా?

మో:—ఏమిచేయగలను. ప్రసాదరావు వచ్చుటలేదు. నాయొద్ద డబ్బులేదు. ఇదివరకు ప్రసాదరావు నాపై నెంతో ప్రేమగలిగియుండెను. నేను బీదవాడనైనప్పటికిని నాకేకష్టములేక కాలము గడుపుచుండెడిది. నే నాతని విషయమై యేదియును విరుద్ధముగ నడచుకొనలేదు. వానికోపమునకు కారణమేదియో యెఱుంగను.

క:—కారణము నేనే.

మో:—ప్రసాదరావు చిన్నప్పటినుండియు నన్నెంతో ప్రేమతో సోదరునివలె భావించి మెలగుచుండెను. నా జీవితమంత నాతని కెంతో కృతజ్ఞుడనై యున్నాను. నేను వాని యిష్టమునకు విరుద్ధముగ ప్రవర్తించువాడను గాను. వానికీ యసహ్యత నిష్కారణముగ గలిగినది. కమలా! ఒక్క విషయము చెప్పెదను. నా కొఱకు, వాని మనస్సునకు సంతోషము కలిగించుము. వాడు నా కొసగిన మేళ్లను నేను మరువజాలను. ఈ సమయమున వాని కోరికకు నేను అడ్డురాగూడదు.

క:—నీవు చెప్పునది నిజమే. గాని నా మనస్సు ఒక్కమారు ఒక్క వ్యక్తినే పరిగ్రహించినది. దానిని తిరిగ మార్పలేను. ఎంత ప్రయత్నించినను లాభములేదు. ఆ విషయము నాకు పూర్తిగ వదలివేయుము. దాని నికముందు తలపెట్టవలదు.

మో:—కమలా! నీవు తెలియక యనుచుంటివి. నాకును నాతనికి చాల యంతరము గలదు. నేను నిరుపేదను. వాడు ధనవంతుడు, మీదను రూపవంతుడు ఎక్కువ చదువుకొన్నవాడు ఇక నొకటి రెండేండ్లలో అడ్వొకేటు పదవి నందును. నేను పై సంవత్సరము కాలేజీకి వచ్చుటయే దుర్లభము. ముందు ముందు యభ్యుదయమును యోచింపుము.

క:—వేయిమాట లాడినను ప్రయోజనములేదు. నీవు డబ్బుకై విచారపడవలదు. నీ దేహమును జూచుకొనుము. తర్వాత నన్నిసంగతులు నేనుపోయి డాక్టరుగారిని పంపెదను మందు పుచ్చుకొనుము అని చెప్పి యామె చిరునవ్వుతో నాతనిపై దృష్టిసారించి వెడలిపోయెను,

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